الجامعة الأردنيـــــة
كلية الدراسات العليا

التاريـــخ: / /

نموذج رقم (18)
اقرار والتزام بالمعايير الأخلاقية والأمانة العلمية
وقوانين الجامعة الأردنية وأنظمتها وتعليماتها
لطلبة الماجستير

أنا الطالب: ديمه عباس العقاد الرقم الجامعي: (8040474)

تخصص: الدراسات الاسلامية الكليـــــــة: معهد دراسات الاسلام في العالم المعاصر

الرسالة:

The Concept of Time in Contemporary Arabic Proverbs: A Quranic Perspective

اعلن بأنني قد التزمت بقوانين الجامعة الأردنية وأنظمتها وتعليماتها وقراراتها السارية المفعول المتعلقة باعداد رسائل الماجستير عندما قمت شخصيا" باعداد رسالتي وذلك بما ينسجم مع الأمانة العلمية وكافة المعايير الأخلاقية المتعارف عليها في كتابة الرسائل العلمية. كما أنني أعلن بأن رسالتي هذه غير منقولة أو مستلة من رسائل أو كتب أو أبحاث أو أي منشورات علمية تم نشرها أو تخزينها في أي وسيلة اعلامية، وتأسيسا" على ما تقدم فانني أتحمل المسؤولية بأنواعها كافة فيما لو تبين غير ذلك بما فيه حق مجلس العمداء في الجامعة الأردنية بالغاء قرار منحي الدرجة العلمية التي حصلت عليها وسحب شهادة التخرج مني بعد صدورها دون أن يكون لي أي حق في التظلم أو الاعتراض أو الطعن بأي صورة كانت في القرار الصادر عن مجلس العمداء بهذا الصدد.

توقيع الطالب:.. التاريخ: ١٨ / ٨ / ٢٠١١

الجامعة الأردنية

نموذج التفويض

أنا ديمه عباس العقاد، أفوض الجامعة الأردنية بتزويد نسخ من رسالتي /أطروحتي للمكتبات أو المؤسسات أو الهيئات أو الأشخاص عند طلبهم حسب التعليمات النافذة في الجامعة.

التوقيع:

التاريخ: ١٨/٨/٢٠١١

The University of Jordan
Authorization Form

I, Deemah Abbas Al-Aqqad , authorize the University of Jordan to supply copies of my Thesis/ Dissertation to libraries or establishments or individuals on request, according to the University of Jordan regulations.

Signature:
Date: 18/8/2011

THE CONCEPT OF TIME IN CONTEMPORARY ARABIC PROVERBS: A QURANIC PERSPECTIVE

By

Deemah Al-Aqqad

Supervisor

Dr. Ibrahim Abu Argoub, Associate Prof.

This Thesis was Submitted in Partial Fulfillment of the Requirements for the Master's Degree of Islamic Studies

Faculty of Graduate Studies

The University of Jordan

August, 2011

Committee Decision

This Thesis/Dissertation (The Concept of Time in Contemporary Arabic Proverbs: A Quranic Perspective) was Successfully Defended and Approved on August, 7 2011.

Examination Committee	Signature
Dr. Ibrahim Abu Argoub, (Supervisor) Associate Professor of Communication	----------------------------
Dr. Prof. Mohammad Khazer al-Majali (Member) Professor of Quranic Studies	----------------------------
Dr. Ala'a Al-Din Adawy (Member) Assistant Professor of Shari'a and Islamic Studies	د. علاء الدين عدوي ----------------------------
Dr. Bahjat Al-Habashneh (Member) Associate Professor of Shari'a and Islamic Studies	----------------------------

Dedication

اهداء...

الى من نقشت على يداي حب العلم منذ صغري... أمي

الى من زرع في قلبي حب الخير للناس... أبي

الى منابت الحنان... اخوتي

الى مرايا الروح... صديقاتي

الى منارات العلم... اساتذتي

الى عبق الأمل... طلبتي

تم بفضل الله وحمده

Acknowledgement

I owe my deepest gratitude to my supervisor Dr Ibrahim Abu Argoub for his support, effort, cooperation and time.

Deemah Aqqad

List of Contents

Transliteration Table

ء	’
ب	b
ت	t
ث	Th
ج	J
ح	ḥ
خ	kh
د	D
ذ	dh
ر	R
ز	Z
س	S
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	‘
غ	gh
ف	F
ق	Q
ك	K

ل	L
م	M
ن	N
ه	H
و	W
لا	Lā
ي	Y
ة	ah
ال	al
Vowels (Long)	
ا	Ā
آ	Ā
و	Ū
ي	Ī

The Concept of Time in Contemporary Arabic Proverbs: A Quranic Perspective

By

Deemah Al-Aqqad

Supervisor

Dr. Ibrahim Abu Argoub

ABSTRACT

This inductive study aims at assessing the concept of time in contemporary Arab culture from an Islamic perspective. It chooses Arabic proverbs as an indicator of Arabic culture, and hence they are studied and analyzed from a Quranic perspective. The study refers to three theories related to time as a framework. They are: time signifying destiny, time orientation and monochronicity and polychronicity. The study also assesses the three theories from a Quranic perspective.

The study arrives at the following conclusions. First, some proverbs connote time with destiny considering it an entity with power. From a Quranic perspective, this idea contradicts with the core of Islam that dictates that Sovereignty is only to God. Second, some proverbs show that the Arab culture has more attributes of past-oriented culture than present and future oriented cultures. The Quran sets guidelines in which a system balances the three cultures together. Third, some proverbs show that the Arab culture is rather polychronic. The Quran also balances between monochronic and polychronic cultures.

1.1 Introduction

Islam is a universal message to all humanity. It is not restricted to a certain people or time. The Quran addresses people from all cultures; however, it sets a code of ethics, beliefs, regulations and guidelines that must not be violated. In that sense, it gives space for all the differences among cultures as long as their beliefs and traditions do not contradict with the teachings of the Quran. “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted” [1].

A culture is a way of life. In each culture, there are material and non-material components. One of the non-material components is beliefs and notions.[2] Their significance lies in the fact that they are reflected in the material components of the culture i.e. traditions, and this makes of them the main factors that dictate the advancement or the regression of this culture. In that based on the quality of these beliefs and notions, the pace of development is decided in the culture.

A core message that the Quran holds is not to take culture including notions and traditions for granted, and deems them to be taken to the conscious level in which an individual is aware of them, studies them and evaluates them in light of the Quran. In fact it condemns those who follow what ancestors used to do without thinking about it; “And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that upon which we found

---

[1] The Holy Quran (49:13)

[2] Lusting, M. and Koester, J. (2003), **Intercultural Competence Interpersonal Communication Across Cultures,** fourth edition, Boston: Allyn and Bacon.

our fathers." Even if Satan was inviting them to the punishment of the Blaze?”[1]. This makes of the Quran a code of reference to study a culture’s notions. Studying these notions is more important than studying traditions simply because traditions are manifestations of notions and beliefs.

Taking this to the level of the Arab culture, we can notice that this process is not as easy as in the case of other cultures. As the message of Islam, the Quran, is in Arabic language, the Quran has become a major source of influence on the Arab culture. As the message of the Quran came around one thousand and four hundred years ago and spread in the Arab world, language and history have become common factors between the Arab culture and Islam. As a result, Islam has become an integral source of influence on the Arab culture, and thus it has become challenging to identify the difference between what is Arabic and what is Islamic, and whether a certain notion is stemmed from Islamic roots or has developed by other factors i.e. various historical, political, social, and economic events. From this emerges the need to consciously study and evaluate the current flow of beliefs within the Arab culture and assess it from a Quranic perspective so as to mark the notions within the Arab culture that contradict with the Quranic teachings.

This study examines three theories related to the concept of time in culture. What links the theories is that they all affect the organization of life in the culture based on the culture’s stand in terms of them. In order to identify the Arab culture’s stand, Arabic proverbs are used as a tool that reflects the culture’s views. Hence, the study traces each theory in Arabic proverbs. It arrives

---

[1] The Holy Quran (31:21). In Tabarī, it explains that the ancestors were non-believers and it shows that those who came later on followed the ancestors assuming that they were right. P 413

at a conclusion that shows the culture's stand. Then it moves to trace each theory from an Islamic perspective, and it takes the Quran as the code of reference for Islam. After that, it assesses the findings of the studied proverbs and the theory itself from a Quranic perspective.

1.3 Problems of the Study

The reasons behind this study are:

1. People are usually unaware of the notions of their own culture, and cultural notions are reflected in their behavior.

2. Cultural notions related to time decide the culture's pace of developments.

3. Arabic cultural notions need to be assessed from an Islamic perspective.

4. Inter-cultural communication theories need to consider Islam as a major source of influence on the Arab culture.

1.3 The Significance of the Study

The importance of the study lies in the following areas:

1. It identifies the notions about time in the Arab culture that agree with and contradict with the Quranic perspective.

2. It presents a comprehensive view of time in the Arab culture as it includes the religious (Islamic) dimension.

3. It creates connections between major areas: Time in culture, Arab culture, Islam and inter-cultural studies.

1.4 Objectives of the Study

This study aims to answer the following questions:

1. How are time expressions referring to destiny used in Arabic proverbs? What is the Quran's stand in terms of that?
2. How is time orientation portrayed in Arabic proverbs? What is the Quran's stand in terms of the theory and its portrayal in proverbs?
3. How is the theory of monochronicity vs. polychronicity depicted in Arabic proverbs? What is the Quran's stand in terms of the theory and its depiction in proverbs?

1.5 Literature Review

Āhmīyyat Al-Waqt wa Ādārtah[1] (The Value of Time and Time Management)

The researcher aims at comparing time management and the significance of time from scientific and Islamic perspectives. He studies time management and significance from a scientific perspective and then from an Islamic perspective. Then he compares and contrasts the results to show the differences and the similarities. The study arrived at comparative analysis related to the concept of time, its characteristics, its organizational techniques, its problems, and the view of the past and the present.

---

[1] Ghāraybeh, Luṭ fī, (1995), **Āhmīyyat Al-Waqt wa Ādārtah,** Resālat Mājester, Kuliyyat Al-Idārah wa Uṣ ul Al-Trbiyyah: Jām'et Al-Yarmuk.

Mafhum Al-Zman Fī Al-Qurān Al-Kareem [1] (The Concept of the Time in the Holy Quran)

This study aims at identifying the concept of time in the Holy Quran. It traces time expressions and measurements used in the Quran and traces references made to time and analyzes them in light of their context in the Quran. The study follows a quantitative approach and applies discourse analysis. It arrives at a comprehensive definition of time through categorizing its portrayal in the Quran under sub-categories.

Qīmat Al-Waqt Fī Al-Trbīyyah Al-Islāmiyyah [2] (The Value of Time in Islamic Education)

The study aims at giving guidelines on how to make use of time efficiently from an Islamic perspective. Using the Quran and the Sunnah as a reference, the researcher focuses on matters related to time management in education and upbringing. The methodology she uses is discourse analysis of the verses and prophetic traditions and relates the results to principles of education and upbringing. She also traces the portrayal of the value of time in education during the era of Islamic history. The study arrived at setting time management principles in education from an Islamic perspective.

---

[1] Bābā'mī, Muḥ mmad, (1996) , **Mafhum Al-Zman Fī Al-Qurān Al-Kareem** , Resālat Mājester, Al-Ma'had Al'ālī Liusul Al-Dīn: Jām'it Al-Jazā'er.

[2] Al-Ebrwdī, Insherāḥ , (1997), **Qīmat Al-Waqt Fī Al-Trbīyyah Al-Islāmiyyah**, Resālat Mājester, Kulyat Al-Shari'a wa Al-Derāsāt Al-Islamīyyah: Jāme'at Al-Yarmūk.

Al-Zman Fī Al-Qurān Al-Kareem [1] (Time in the Holy Quran)

The study aims at showing the concept of time in the Holy Quran. It begins with highlighting the concept of time, its measurements and value. Then it moves to shed light on the value of time in the Holy Quran. It takes a deep look into the Quranic terms that refer to time and analyzes and connects them to Islamic legislations and worships. The study is quantitative in methodology as it cites different verses that include time expressions and analyzes them. It concludes that time is evidence for the existence of God; it is a blessing from God to all mankind, for that it should be given extra attention and further studies.

Time Use in a Changing Arab Culture: A Study in the United Arab Emirates [2]

The study aims at examining the effect of economic changes in the UAE on the use of time by the locals. These economic changes took place with the discovery of oil in the UAE. Aboelenein uses data collected from a sample of 209 citizens of the United Arab Emirates and a method of time classification divided into four categories: necessary time, contracted time, committed time, and free time.

---

[1] ‘Abd Allah, ‘Odeh, (1999) , **Al-Zman Fī Al-Qurān Al-Kareem** , Resālat Mājester, Kulyat Al-Drāsāt Al-Fiqhīah wa Al-Qānwnīah, Jāme‘at Ā l Al-Bayt.

[2] Aboelenein, M. (2004). **Time Use in a Changing Arab Culture: A Study in the United Arab Emirates.** The 99 annual meeting of the American Sociological Association, San Francisco, California, USA, August 14-17, 2004

The study concludes that economic changes have significant impacts on cultural values and practices; “the way people regard and employ it [time] is largely dependent on economic conditions, the organization of daily life and the cultural setting, including religion.” Aboelenein also adds, “A new concept of time is emerging in UAE society, one that differs tremendously from earlier time perception. People no longer have plenty of time, and they no more find extra time to waste. Time has become an investment for a significant proportion of the population. Education, urbanization and regular jobs are all responsible for such changes.” Moreover, Aboelenein also emphasizes draws attention to the need to conduct more time-use studies in the Arab world as they are few.

Based on the results of my study, what is in common between the previous ones and this is that they all except for Aboelenein’s trace time whether as a term or as a concept in the Quran. Gharaybeh and Yabroodi apply the results to time management in life and in education. Aboelenein on the other hand studies the effect of economic changes on the use of time in the UAE applying Hall’s theory.

What distinguishes this study is that it makes use of the knowledge about time in the Quran to assess cultural theories from an Quranic perspective. It uses the Quran as a code of reference to assess two theories in intercultural communication and so it is an area that was not studied before. The study creates connections between three areas: Islam, the Arab culture and intercultural communication. Further it shows distinctions between the Arab culture and Islam by studying proverbs in light of the Quran. The study also shows how time in the Quran offers an organized and balanced system for cultures to follow and it shows the shortcomings of the current systems.

1.6 Methodology

This study uses a qualitative approach. It is inductive in nature as it collects data and analyzes it so as to arrive at a conclusion. It conducts discourse analysis of proverbs and then runs a critical analysis of the findings from a Quranic perspective. It also analyzes the three theories about time from a Quranic perspective. Hence, the study uses the Quran as a code of reference.

1.7 Terminology of the Study

The study uses the following terms:

1. Culture is "a lens that gives context, structure, and meaning to how people perceive, interpret, and understand information and make sense of their world"[1].

2. Inter-cultural Communication: "It is a symbolic process in which people from different cultures create shared meanings"[2].

3. Chronemics: "The study of time – how people use it, structure it, interpret it, and understand its passage"[3].

4. Time Orientation: "It is the value or importance the members of a culture place on the passage of time"[4].

---

[1] Rohm, Jr F. (2010) , American and Arab Cultural Lenses

[2] Lusting, M. and Koester, J. (2003), **Intercultural Competence Interpersonal Communication Across Cultures,** fourth edition, Boston: Allyn and Bacon. p 44

[3] Ibid. p 192

[4] Ibid. p 51

5. Monochronic Culture: “monochronic typically emphasize doing one thing at a time during a specified time-period, working on a single task until it is finished. Monochrons see time as being divided into fixed elements.”[1]

6. Polychronic Culture: “polychronic cultures are involved with many things at once, usually with varying levels of attention paid to each. For polychrons, time is continuous….”[2]

---

[1] Raimo S. (2008), The Impact of Edward Hall on Cross-Cultural Leadership Communication.

[2] Ibid.

Culture, Proverbs and Time

2.1 Culture

Sociologists, anthropologists and intercultural communication scholars have offered several definitions for culture. The following is a selection of these definitions that relate to this study:

1. "Culture is the collective programming of the mind which distinguishes the members of one category of people from another."[1]

2. "Culture is the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them."[2]

3. "Culture is a learned set of interpretations about beliefs, values, and norms, which affect the behaviors of a relatively large group of people." [3]

To conclude, culture can be defined as a way of life of a large group of people that is shaped by non-material components including their beliefs, language, laws, norms, symbols, values, and religion and is reflected in material components which are all the things people use i.e. traditions, customs, food, clothing…etc. Their collective subconscious agreement on a certain notion is mirrored in their language i.e. proverbs and behavior i.e. traditions.[4]

---

[1] Hofstede, G. (1984), National cultures and corporate cultures. In L.A. Samovar & R.E. Porter (Eds.), **Communication Between Cultures**. Belmont, CA: Wadsworth. p 51

[2] Lederach, John Paul (1995), **Preparing for Peace: Conflict Transformation across Cultures**. New York: Syracuse University Press. p 9

[3] Lusting, M. and Koester, J. (2003), **Intercultural Competence Interpersonal Communication Across Cultures.** p 27

[4] Ibid**.**

2.2 Proverbs

2.2.1 Introduction

Proverbs are classified under popular literature and folklore. They mirror people's thoughts, beliefs, and emotions. Proverbs can relate to cultural, social, political, religious or emotional aspects of people's life[1]. The origin of the proverbs is not known, but it is evident that they are transferred from one generation to the other orally. That is why they are classified under oral literature. Each proverb is used in a certain context or situation and the repetition of the situation as part of human daily interaction and experience leads to using the proverb.

2.2.2 Definition

In Arabic language a proverb is called *alamthāl.* It means the example or the common talk. The following is a selection of definitions – some are originally in Arabic but translated here into English - of proverbs set by scholars:

Arab and Muslim scholars have offered some definitions.[2]

1. Jawhari says it is what you say to give an example or make a comparison, and it can mean giving a description of it.

---

[1] Ṭ āha, Jumānah, (1999), **Mwsu'aet Al-ā mthā l Al-Sh'bīyyah Al-'Arbīyyah**, Al-Khubr: Al-Dā r Al-Waṭ anīyyah Al-Jadīdah Ll-Nasher wa Al-Tawzī'.

[2] All definitions are taken -as cited- from Ṭ āha, Jumānah, (1999), **Mwsu'aet Al-ā mthā l Al-Sh'bīyyah Al-'Arbīyyah.**

2. Abu Hilal says that the origin of the proverb is having a shared aspect in common between two things.

3. Zamakhshari says *almathal* is a term given to something that is comparable to another thing… It is used to simplify and be used frequently.

4. Ibrahim Al-Nitham says there are four characteristics in a proverb that won't be found combined except in a proverb. They are: few in words, meaningful, and they have different kinds of comparisons and images.

5. Al Mibrrid says it is a common saying that includes a comparison.

6. Al-Marzooqi says *almathal* is a precise sentence that is used in any context it can fit in without making changes on the words. Although the origin and how it appeared is not clear, it is frequently used.

7. Al-Mawerdi says that proverbs are appealing to people's ear and hence they are effective and their meaning is clear.

8. Al Maydani says almathal is what you use to give an example.

Other scholars define the proverb as "a short popular saying, usually of unknown and ancient origin, that expresses effectively some commonplace truth or useful thought"[1]. Also, "a short, generally known sentence that expresses common, traditional and didactic views in a metaphorical and fixed form and which is easily remembered and repeated"[2].

---

[1] Proverbs. (n.d.). Dictionary.com Unabridged.

[2] Mieder,W. (1999), **Popular Views of the Proverb**.

Proverbs can be defined as short but concise sayings used by people within a certain culture. Proverbs reflect people's attitude towards a situation or a concept. They are used to express, comment, warn, or draw attention to certain thought in a context in which the situation in real life is proximate to the context in which they are usually used. "They are considered a mirror of the culture"[1]. Their style, their frequent use by all people in a culture, their simplicity along with the fact that they pass from one generation to the other are all factors that make proverbs exercise some sort of authority over people.[2]

2.2.3 Characteristics of Proverbs

Proverbs have the following characteristics:[3]

1. Simplicity: This is because they are by people from different backgrounds and are appealing to all people within a culture.
2. Popularity: This is because they are frequently used. In that they are often repeated among people of the same culture and used to express or comment on a certain situation.
3. Short and condensed: This makes them easy to remember and pass from one generation to the other as they refer to a proximate previous experience.
4. Easy language terms: This is a natural consequence as proverbs are used by all people in a culture regardless of their economic, educational or social background.

---

[1] Nāṣ īf, Wlīd, (2007), **Āshhar Al-ā mthā l Al-A'rbīyyah**, Damascus: Dār Al-Kitāb Al-'Arbī. p 7

[2] Ṭ āha, Jumānah, (1999), **Mwsu'aet Al-ā mthā l Al-Sh'bīyyah Al-'Arbīyyah.**

[3]All characteristics are taken from Al-Zaid, Khāled S'wd, (1978), **Men Al-āmthāl Al-'āmīyyah**, edition:2, Dā r Dhāt Al-Slāsel and Ṭ āha, Jumānah, (1999), **Mwsu'aet Al-ā mthā l Al-Sh'bīyyah Al-'Arbīyyah.**

5. Rhyming: This makes them easy to remember and appealing to the ear.
6. Easily remembered: They smoothly pass from one generation to the other. They are important in all cultures, however, they are of high value and use in oral cultures.
7. Oral: People use them while talking, usually in informal contexts or everyday interaction or daily talks.
8. Normative and didactic: They have an instructive nature. Proverbs form some sort of a norm or a standard of how to react or behave, which results into what we call culture. They tend to give guidelines to people on what to do or to be careful of. This can be in a direct or an indirect manner.
9. Having images and figures of speech: This includes comparisons, similes, and metaphors, which makes them well-expressed and easily remembered. This also makes their intended meaning usually metaphorical. The comparisons can be stemmed from the surroundings i.e. animals, diseases, chores, tools, plants, vegetables, or flowers.
10. Storytelling style or dialogue style: Although short, proverbs can be like a very short story or they can sometimes include a dialogue by two people. Both styles are appealing and effective.
11. Flexibility: Proverbs may suggest more than one attitude towards a situation, which can be sometimes contradictory. This also shows how they adapt to changes that take place through time.

2.2.4 Proverbs: An Eye on Culture

Proverbs are used in all cultures as they are the sum of the experience of human beings. They reflect a certain value, emotion or thought. When comparing proverbs in different languages, one finds that some have the same meaning or theme but expressed in a different language. This proves that the human race although made of different nations and races still shares common human themes and experiences.

On the other hand, there are some themes, ideas, reactions, and feelings that are depicted in proverbs only of a certain culture. This is due to two reasons. The first one is that the historical events -whether political, social, or economic- that a country has been through and reacted towards differ from other countries' and this gets reflected in the culture and explains why Arab countries have the same proverbs. The second reason is that it is a reflection of the fact that the value or idea behind which the proverb stands is so significant and considered an integral part of this culture to the extent that it is expressed and reflected in the proverbs and consequently affects people's behavior.

The language of the proverbs is depicted from the surroundings[1]. This includes the time and the place. The time in which the proverb emerged could be during an era of plague, colonialism, or heavy rain. This makes a vivid source for the images used in proverbs. The surroundings and the geography including rivers, mountains, or desert are reflected in proverbs.

---

[1]Al-Hashāsh, ‘Abd Al-Kreem, (1988) **Al-ūsrah Fī Al-Mathl Al-Sha‘bī**, Damascus: AlMtb‘ah Al‘lmīyyah. p3

Proverbs play a significant role in reflecting people's thought, beliefs and attitudes. They are an integral part of any nation's cultural identity and hence they have recently become a major key to identify a society's cultural identity and aspects. Part of the folkloric literature of any nation focuses on collecting proverbs and studying them[1]. However, what makes proverbs a mirror of culture is the fact that they are used by all people within the culture regardless of their class, social, intellectual, economic, or political background. Moreover, they are used subconsciously within the flow of people's daily interaction. That is using them in everyday talks is made based on a proximity that the individual senses between the context in which the proverb is generally used and the situation that the person is witnessing.

Proverbs are considered a key to understanding languages and cultures. They reveal a people's view of the world. "An understanding of local proverbs then provides a key to the thinking, reasoning, and valuing patterns of many oral people"[2]. Phillip Hughes says that as culture is learned, proverbs make up one excellent source of learning a culture.[3]. It is a paradigm for understanding cultural traditions as well. They reflect how people in a culture collectively view their reality. This view of reality becomes the framework used to interpret any upcoming events. Consequently, proverbs help shape and maintain the culture's view of reality, and this makes them on a subconscious level a code of reference to people's behavior.

Proverbs are used for many reasons and in different tones. They can be used in a sarcastic tone. Sometimes they include humor. They also give advice to people on how to act or react to a

---

[1] Ṭ āha, Jumānah, (1999), **Mwsu'aet Al-ā mthā l Al-Sh'bīyyah Al-'Arbīyyah.** p 14

[2] Moon, W. (2009), African Proverbs1: Stepping Stones within Oral Cultures. p 1

[3] Ibid. (As cited in Moon)

certain situation. They also include warnings and draw people's attention to the consequences of a certain act to the extent that some are meant to scare people. Sometimes they are used to blame or even scold. Further, they are used to express one's opinion or reaction indirectly or draw someone's attention or awareness to a certain matter. Some are even used as a way to express a certain feeling i.e. anger or to reply indirectly to an act or to a saying.

2.2.5 Arabic Proverbs

The Arab culture values traditions. As proverbs are considered the sum of people's experiences, this adds to their significance. Furthermore, as the Arab culture celebrates tribalism and collectivism rather than individualism, a proverb, which is a collective expression of people's experience in life, is quite often appealing. Therefore, when people use them, they feel they have people's approval or support on the matter as the proverb is something they, on a cultural level, already agree on. These two facts along with the way they are used give proverbs a kind of authority in which people work by their teachings and take their warnings seriously. Taha says that people take proverbs seriously, respect them and work according to them, which makes proverbs go second after religious texts and she adds that sometimes proverbs can be more common than some of the religious texts, and this is because proverbs are effective and short so they spread easily and fast and remain in the collective memory of people in a certain culture[1].

---

[1] Ṭāha, Jumānah, (1999), **Mwsu'aet Al-ā mthā l Al-Sh'bīyyah Al-'Arbīyyah.** p34

2.2.6 Arabic Proverbs Today

Arabic proverbs can be found today in my dialects of colloquial Arabic. As there are different dialects in each Arab country, sometimes there are minor changes in the words of the proverbs, however, the meaning and the context in which they are used is the same. Some of the colloquial proverbs are stemmed from proverbs in standard Arabic[1]. They changed as colloquial Arabic has become the language used in oral daily communication among people in Arab countries. Taha says that the fact that they adapted and were passed from one generation the other is a sign of their strong connection with the life of people within a certain culture[2].

Why has using proverbs become more common nowadays? The Arab world went through a colonial era up until the fifties of the twentieth century. During that time, the Arab culture, as in the case of any colonized culture, suffered from marginalization where people were detached from their culture of origin and the culture of the colonized was imposed. In the postcolonial era, the Arab world, as in the case of any colonized culture, has gone through disillusionment and an unsettled sense of identity. In search of a sense of identity, people go back to their roots and emphasize their cultural heritage, part of which is proverbs. From this point, the role and the use of Arabic proverbs has become more significant nowadays and thus studying and analyzing them has become fundamental at this point in time.

---

[1] Al-Takrītī, ‘Abd Al-Rahmmān, (1984), **Derāsāt Fī Al-Mathal AL‘Arabī Al-Muqāran**, ma‘hd Al-Buhwth wa Al-Derāsāt Al-A‘rabīah.

[2] Ṭāha, Jumānah, (1999), **Mwsu‘aet Al-ā mthā l Al-Sh‘bīyyah Al-‘Arbīyyah.** p 16

2.2.7 Proverbs in the Quran

Proverbs in the Quran can be classified into two parts. The first one is verses about proverbs that include the word *mathal* or *amthāl*, which can be easily noted. The second part has verses with proverbs that do not include the term but they provide people with guidance or advice[1].

An example of the first category is: "And Allah presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?."[2] An example of the second category is: "…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not."[3]

2.2.8 Significance of Proverbs

As proverbs can be described as reflections of people's thoughts or reactions towards a situation or an experience, they can be classified based on their significance. Some give guidelines on manners and social matters; others talk about the understanding of life, others react to political events. Therefore, in terms of significance, proverbs can be classified into moral, religious, political and social. It is important here to note that they all intersect.

Proverbs with moral significance talk about how people should ethically behave in certain situations. Generally, this plays a major role in people's expectations and reactions towards

---

[1] Slāmah, Yā ser, (2003), **Mwsu'aet Al-ā mthā l Al-Sh'bīyyah**, Amman: Dār Ṣ afā'.

[2] The Holy Quran (16:76)

[3] The Holy Quran (2:216)

situations within a certain culture. As for religious ones, they make reference to worships and to philosophical issues - like death or sickness - that affect the life of any person. Proverbs with social significance direct people on issues related to daily human interaction i.e. marriage. As for proverbs with political significance, they reflect people's reactions towards issues like political authorities and colonialism. Some were even inserted to be used by people so as to condition them to a certain notion i.e. to work for the benefit of a certain class[1].

There are some points that need to be taken into consideration with regard to proverbs in this study. First, the proverbs that are used in the study are narrowed down according to their relativity to the theories in the study. Second, the source of all the proverbs is Arabic; they are taken from all the regions in the Arab world the Gulf, the Arabic Moroccan countries, the fertile crescent, Egypt, Sudan, and Somalia to ensure covering all the Arab countries; hence, giving a comprehensive view of the Arab culture. Third, the proverbs are translated into English and an appendix is provided at the end of the research and it includes a list of them in Arabic organized in order of their appearance in the chapters. Also, the translation of proverbs is literal and each proverb is followed by an explanation of the metaphors and images included in it. The context in which they are used is taken into consideration in the translation and the interpretation provided. Moreover, the proverbs used are not restricted to the ones that include expressions of time. Some of the proverbs that relate to the themes discussed in the chapters are used regardless of having expressions of time.

---

[1] Ṭāha, Jumānah, (1999), **Mwsu'aet Al-ā mthā l Al-Sh'bīyyah Al-'Arbīyyah**. p55

2.3 Time

2.3.1 Definition

Perhaps one of the most difficult terms to define in general is time. It is so broad and connected to all details of every aspect of life to the extent that marking it as a separate entity is quite challenging. Time is an abstract concept. Scholars throughout history have come up with many theories about it. It can be defined from philosophical, religious, scientific or cultural perspectives. However, and as far as this study is concerned, time is dealt with here as a concept that affects and organizes people's life.

Time has many different measurements. Time can be divided into past, present and future. It can be childhood, youth, adulthood, and old age. It can be used, spent, wasted, bought, stolen, and even invested in. It is the day and the night. It is the four seasons. It is seconds, minutes, hours, days, weeks, months, years, decades, and centuries.

Claus Moller says that people's sense of time differs according to their conditions, attitudes, feelings and experiences. It is not only quantitative but it is also about quality. He also considers it a "democratic resource in the world" as each person can use it in their own way.[1]

In Arabic language, many terms are used to refer to time. In *Lisan Al-Arab* by Ibn Manthur the following words are used to refer to time:[2]

---

[1] Moller C. (1991) **My Life Tree: A Different Book about Personal Development**. Denmark: TMI A/S. p 11

[2] Al'ātī, Ibrāhīm, (1993), **Al-Zmān Fī Al-Fikr Al-Islāmī,** Beirut: Dār Al-Muntakhb Al'arbī. (as cited) pp 50-51

- *Zman* literally means time, whether short or long time and *Zamān* is used to refer to two to six months.[1]
- *Dahr* is used to refer to long time.
- *Waqt* is used to time.
- *Hīn* is used to refer to time. It also shares the meaning of *Dahr*.
- *Modah* is a period of time.
- *Alān* is used to refer to this moment.
- *Abad* means forever.

The concept of emptiness in Arabic is related to time as time is viewed as something that needs to be filled working on spiritual (God), intellectual (universe) and cultural (society) levels.

In an attempt to define time for the sake of this study, time is connoted with life, achievement, reward, commodity, punctuality, preciseness and speed. It is valuable and has different kinds of measurements. Chapter five casts light on the definition by addressing each part of it separately.

2.3.2 The Significance of Time in this Study

Time is chosen as a theme for many reasons. First, the way people in a culture understand and treat time is a major factor that decides the development or regression in the culture. It is related to all aspects of life, and it is "a precious asset[2]". Moreover, although time plays a major role, it goes usually unnoticed or treated subconsciously as it is an abstract. Third, as it is a broad and wide concept, people treat it differently based on their culture's understanding of it; as a result, in

---

[1] Buhrāwah, Sa‘id, (1999), **Al-B‘d Al-Zmānī wa Al-Makānī wa Āthruhumā Fī Al-T‘ᾱmul Ma‘ Al-Nasṣ Al-Shar□ ī**, Ammān: Dᾱ r Al-Nfᾱ ’es. p21

[2] Bhatia, R. (1996), **Managing Time: For a Competitive Edge**. New Delhi: Wheeler Publishing. p 1

intercultural communication it is considered an area in which misunderstanding and miscommunication can highly take place. Based on these reasons, the three theories chosen in this study are related in particular to the role of the time in affecting and organizing people's life. The first one relates to Arabic culture's connoting time to destiny. The second one relates to time orientation in which cultures are divided into past, present and future oriented. The third one relates to how monochronic or polychronic a culture is. A detailed explanation of the three theories is presented at the beginning of chapters three, four and five.

2.3.3 Time in Culture

Lustig and Koester suggest that from a cultural perspective, time can be divided into three systems: technical, formal, and informal. These divisions represent the ways in which a culture sets implied guidelines to handle experiences in its way[1].

1. Technical time systems are defined as "precise, scientific measurements of time that are calculated in such units as nanoseconds[2]". These systems are considered the least relevant to experiences of people within a certain culture.

2. Formal time systems reflect how people within a certain culture portray and understand time. Some cultures divide time and deal with it as minutes, hours and days while others divide it based on the phases of the moon.

---

[1] Lusting, M. and Koester, J. (2003), **Intercultural Competence Interpersonal Communication Across Cultures.** pp 193-194

[2] Lusting, M. and Koester, J. (2003), **Intercultural Competence Interpersonal Communication Across Cultures.** p 193

3. Informal time systems, they "refer to the assumptions cultures make about how time should be used and experienced[1]". This includes matters like promptness, punctuality and tardiness. In that they focus on the treatment of time i.e. duration and timing that is expected in the everyday events within a certain culture. Despite having sub-differences within each culture about the treatment of time, there remains a code in each culture set as the "suitable" for people to follow[2]. It is important here to note that time orientation and monochronic and polychronic time systems, which are covered in chapters four and five, are all categorized under informal time systems.

Time can be considered one of the non-material components of culture. The way people perceive and understand it affects the way they organize their life i.e. how they feel towards their past, present and future and their attitude towards promptness, punctuality and preciseness.

2.3.4 Time in the Quran

Time is Islam is life, achievement, commodity, speed, reward, punctuality, and preciseness. The Islamic view of time as depicted in the Quran is explained in part three of chapters three, four and five. However, there are points that the research needs to set here as a background for the upcoming chapters.

The comprehensive and precise treatment of time in the Quran as a term and as a concept has given scholars the chance to study time to specify its meaning and deal with its problems[3]. The Quran uses different terms to refer to time, but the word *zman* is not used in the Quran. Further,

---

[1] Lusting, M. and Koester, J. (2003), **Intercultural Competence Interpersonal Communication Across Cultures**. p 194

[2] Ibid. p 194

[3] Al'ātī, Ibrāhīm, (1993), **Al-Zmān Fī Al-Fikr Al-Islāmī,** Beirut: Dār Al-Muntakhb Al'arbī. p 62

in addition to the measurements of day, month, year and decade, the Quran uses terms as *Dahr, Hīn, Alaan, Modah, Ajal, Amad, Sarmad, Abad, Khold, Asir…*etc[1]. The word *Faragh* in Arabic means emptiness and in the Quran, it could be mental i.e. not believing in God as in “And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."”[2], emotional i.e. not having faith as in “And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.”[3], and psychological i.e. not doing good as in “He has succeeded who purifies it, And he has failed who instills it [with corruption]”[4].

Prophet Muhammad stressed on the value of time as it is considered it a blessing and he called in one of the prophetic traditions for taking advantage of it and making good and effective use of it.[5] Muslim scholars e.g. Kindi view the world on two dimensions: physical and metaphysical; time is attributed to the metaphysical world[6] (Kindi as cited in Al-Dasooqi, 1968:147). As God has sovereignty over both, two miracles that include a breaking of laws of time happened as

---

[1] Al‘ātī, Ibrāhīm, (1993), **Al-Zmān Fī Al-Fikr Al-Islāmī,** Beirut: Dār Al-Muntakhb Al‘arbī. (as cited) p 58

[2] The Holy Quran (67:10)

[3] The Holy Quran (49:7)

[4] The Holy Quran (91:1,2)

[5] Prophetic tradition narrated by Al-Hakim

[6] ALdswqy Al-Dasuqī, Fāruq, (1986), **Al-Qḍā’ wa Al-Qdr Fī Al-Islam**, Beirut: Al-Mktab Al-Islāmī. p 147

narrated in the Quran[1]. One incident is the people of the cave when they slept for years; “[Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance."/ So We cast [a cover of sleep] over their ears within the cave for a number of years.”[2] and the second one is the incident of the good man who was revived after one hundred years of death; “Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] - how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent."”[3].

2.3.5 The Significance of Time in the Quran

Prophet Muhammad (PBUH) said in one of the prophetic narrations that there are two blessings in life health and leisure and that people usually take them for granted[4]. Tracing the significance of time in the Quranic verses, the researcher has found that there are certain attributes that are connoted with it. Time in the Quran is ascribed as valuable. This is evident as God swears by

---

[1] (Sha’rawee as cited in) Muhmmad, ‘Abd Al-Ghannī ‘Abd Al-Rahmān, (1997), **Al-Zman Bayn Al-Dunīā wa Al-ākherah**, Cairo: Maktbet Madbowly. p 8

[2] The Holy Quran (18:10, 11)

[3] The Holy Quran (2: 259)

[4] (as cited in) Ḥrīz, Smāy, (2008), **Istethmār Al-Waqt Men Al-Mnẓ wr Al-Islamī**, Amman: Dār Ghyda’ Llnasher wa Al-Twzey‘. p 26

time or some of its expressions in the Quran[1]. The fact that God swears by it is a sign for people to be aware of its significance.

The following are examples on that:

1. “By the dawn / And [by] ten nights”[2]
2. “And [by] the night when it passes,”[3]
3. “And [by] the day when it displays it / And [by] the night when it covers it”[4]
4. “By the morning brightness / And [by] the night when it covers with darkness,”[5]
5. “By time,”[6]

2.3.6 Measurements of Time in the Quran

The Quran addresses people according to their understanding and use of time. “Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight

---

[1] Bābā’mī, Muḥ mmad, (1996), **Mafhum Al-Zman Fī Al-Qurān Al-Kareem**.

[2] The Holy Quran (89:1,2)

[3] The Holy Quran (89:4)

[4] The Holy Quran (91:3,4)

[5] The Holy Quran (93:1,2)

[6] The Holy Quran (103:1)

against you collectively. And know that Allah is with the righteous [who fear Him]"[1]. The Quran treats time as a concept and uses terms that are suitable for the capability of humans to digest it. However, the Quran points out in more than one verse that humans' understanding of time differs from the Divine perspective. The following verses are examples that show such distinction.

1. "And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other. Those will have lost who denied the meeting with Allah and were not guided"[2].

2. "And to Allah belongs the unseen [aspects] of the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, Allah is over all things competent"[3].

3. "And they urge you to hasten the punishment. But Allah will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count"[4].

There are also notes that need to be taken into consideration with regard to the Islamic reference used in the study. Due to the fact that the study deals with notions in the Arab culture about time depicted from proverbs, the study uses the Quran as the reference for the Islamic perspective of time. This is to ensure that they are both functioning on one level (theoretical); hence upon

---

[1] The Holy Quran (9:36)

[2] The Holy Quran (10:45)

[3] The Holy Quran (16:77)

[4] The Holy Quran (22:47)

assessing the cultural notions in proverbs from a Quranic perspective. With regard to using the Quran, there are also points to be taken into consideration. First, the translation that of the Quranic verses is adapted from Sahih International. Second, verses as taken as evidence from two perspectives. The first one is reference made to facts stated in the Quran. The second part refers verses that include stories. In some of these cases an explanation of the story is provided so as to set the context needed for making the point or providing evidence. Third, appendix one shows all the verses used in the study in English and in Arabic.

Time in the Meaning of Destiny: *Dahr* in *Jahili* Arab Poetry

3.1 The Theory

Toshihiko Izutsu in his book **God and Man in the Koran** discusses how *Jahili* (pre-Islamic) Arabs viewed time. Izutsu points out that their understanding of time falls under the big umbrella of their understanding of God and creation. Although *Jahili* Arabs believed in the existence of God and that He is the creator of human beings, they believed that their death was in the hands of another who is a “far more powerful Master” they called *Aldahr* “Time,” also described as “tyrannical Sovereign”[1]. Consequently, they viewed time as the power that controls people’s destiny.

Izutsu supports his view by tracing subjects in *Jahili* poetry. Some of them are: “the problem of *khulūd* “the eternal life”, the unattainableness of which they were so aware of”[2]. This is due to the fact that *Jahili* Arabs focused on the span of life in the present world with emphasis on the end, death.[3]

This explains why pre-Islamic Arabs connote time negatively; no one can get away from it. It is viewed as the one that conspires against them causing all kinds of pain, suffering, misery, and bad luck during their life and causing their end, death. In poetry, expressions with negative connotation like *suruf* of *Dahr*, *banat* of *Dahr*, *hawadith* of *Dahr*, or *rayb* of *Zaman* were used to express that. Further, death is viewed as “the most destructive manifestation” of *Dahr* in which

---

[1] Izutsu, Toshihiko, (1980), **God and Man in The Quran,** New York: A division of Arno Press. p 124

[2] Ibid. p 123

[3] Ibid.

Dahr reaches the “ultimate goal”[1]. Izutsu shows that the effect of this on Arabs back then was determinism hence falling in “irremediable pessimism” as he says, “At the root of the deep irremediable pessimism of *Jahiliyyah* [pre-Islamic Arabs] lies such dark conception of human destiny”[2]. To support his point of view he cites *Jahili* poems. He shows how time is portrayed as negative by highlighting the metaphors of time, and by also showing how *ajal* dictates the end of a human being.

Saad Kamooni in his book **Al-‘Aql Al-‘Arabī Fī Al-Quran** (2005)[3] confirms on Izutsu’s point of view. By tracing the word *suruf* of *Zman* or *Dahr* in the *Jahili* poetry of eighty poets, he finds that the word was used one hundred and fifty times most of which has the word *Zman, Dahr* or any of their synonyms used with negative connotation. Moreover, he traces the word *Zman* in the poetry of forty five *Jahili* poets to find out that it was used sixty times, all in a negative context as well.

3.2 Proverbs with Expressions of Time that Refer to Destiny

As an extension of Izutsu and Kamooni’s argument and other researchers i.e. ALṢ ā ’gh[4] in the concept of time during *Jahili* period, this part aims to cast light on the contemporary view of time in the Arab culture. During the *Jahili* period, poetry was the way individuals used to express themselves intellectually and emotionally. Therefore, it is considered an excellent tool through

---

[1] Izutsu, Toshihiko, (1980), **God and Man in The Quran.** p 127

[2] Ibid. p 126

[3] Kmwnī, S‘id , (2005), **Al-‘Aql Al-‘Arabī Fī Al-Quran**, Beirut: Al-Markez Al-Thqāfī Al-A‘rbī.

[4] Al-Sā’egh, ‘Abd Al-Ilāh, (1982), **Al-Zman ‘nd Al-Shu‘rā’ Al-‘Arb Qbl Al-Islam**, Baghdād: Al-Mktbah Al-Wtaniyah.

which the culture back then can be analyzed. This study follows the footsteps of Izutsu and other writers in tracing time expressions that refer to destiny; however and as mentioned earlier, it uses proverbs instead of poetry as a tool to analyze the concept of time in the Arab culture. In that it traces proverbs that have time expressions used to refer to destiny.

Out of more than one hundred collected proverbs that included time expressions, the researcher uses here around thirty proverbs that include time expressions used to refer to destiny. They are divided into three categories. The translation provided here is literal. Literal and sometimes metaphorical interpretations are provided when needed for clarifying the meaning.

3.2.1 Proverbs of the First Category:

- "To the mother who has daughters, do not laugh; time has a lot of invasions"[1].

  The proverb attributes power to time in which it is the one that brings sudden bad conditions (attacks) to the mother who has daughters.

- "Any cruel gets softened by time"[2].

  Time here has the power to make any tough thing soft. This suggests that time does that using force.

- "The incidents of time show you the unexpected"[3].

  Time is viewed here as having the power to bring surprising unexpected events.

---

[1] Danun , Maḥ mud (1992), **Maḍ āreb Al-āmthāl: Nkhbah Men Al-āmthāl Al-Friydah wa Al-Mntqāh Tḍ rb Fī Shatā Al-'laqāt wa Al-Mawā qef wa Al-Ihtemāmāt Al-Insāniyyah,** Amman: Dār Al-ābda'. p 35

[2] Ibid. p 62

[3] Ibid. p 62

- "Time beats humans; time turns humans' life upside down"[1].

  Time is personified the a brutal beast that beats humans and messes humans' life.

- "The sea, the sultan and time cannot be trusted"[2].
- "The justice of the sultan is better than the grace of time"[3].

  The fair judgment of the sultan is considered better than what time carries from grace. The proverb reflects lack of trust in time and insecurity towards its "grace".

- "Every time we say things are going to get better, days say it is only the beginning"[4].

  Time is viewed as the cause of discomfort and problems in people's life.

- "Time has sudden attacks"[5].
- "People are the prey of the days"[6].

  Time is viewed as a beast that feeds on humans. The proverb portrays time as the power that causes the end of people.

- "Time has eaten on him and drunk"[7].

---

[1] Danun , Maḥ mud (1992), **Maḍ āreb Al-āmthāl** p 64

[2] Ibid. p 105

[3] Ibid. p 126

[4] Ibid. p 24

[5] Ibid. p 252

[6] Ibid. p 254

[7] Ibid. p 256

The proverb signifies that someone is old or has been through a lot because of the effect of time.

- "Can the herbalist fix what time has damaged?"[1].

  The proverb is a rhetorical question. It shows that damages caused by time are irrevocable.

- "Time is a conspirator"[2].

In this category, images and words like invasions, upside down, can not be trusted, attacks, prey, damaged and conspirator connote time with power; this power is characterized as excessive and destructive. It is portrayed not only as the power that controls people's destiny, but it also dooms it to a destructive end, death. To sum up, time, in this category, is ascribed as a destructive power that dooms people's life.

3.2.2 Proverbs of the Second Category:

1. "If time overlooks you, don't overlook it"[3].

   The proverb signifies that if time ignores you, you should not ignore; you should stay alert.

2. "Be patient towards the judgment of the days"[4].

---

[1] Danun , Maḥ mud (1992), **Maḍ āreb Al-āmthāl.** p 256

[2] Ibid. p 256

[3] Rāgheb, Fāīqah Hussain, (1939), **Ḥdā 'eq Al-ā mthā l Al-'ā mīyyah**, Cairo: Mṭ b'aet Ā mīn 'Abd Al-Raḥ mān. p 188

[4] Ibid. p 244

3. “The one who survives the turbulences of time is a winner”[1].
4. “Be smart, be dignified and be patient on the burden of time”[2].
5. “If time teases you, do not tease it back”[3].

   The proverb guides people to be aware of time and not to have a stubborn attitude towards it.

6. “If time goes against you, go against your land”[4].

   The proverb means if time turns against you and you end up, for example, without money then turn against your land, which means sell your land. The act of selling is portrayed negatively in the Arab mindset as there is a strong bond between people and their land.

7. “Do not be ungrateful towards any thing, otherwise time will take it from you”[5].
8. “If you sit down doing nothing, time will sit on you”[6].

   This means that if you do nothing in life, and you do not make use of it, time will cast problems and burden on you.

9. “Follow the same path of your time”[7].

   The proverb suggests maintaining a submissive attitude towards time.

---

[1] Danun , Maḥ mud (1992), **Maḍ āreb Al-āmthāl.** p 25

[2] Ibid**.** p 26

[3] Ibid. p 63

[4] Ibid. p 164

[5] Ibid. p 184

[6] Ibid. p 186

[7] Ibid. p 188

10. "If time does not obey you, obey it and be its "spring""[1].

    It means if things do not go as you wish, you need to obey time well.

11. "The one who is covered by time is naked"[2].

    The proverb shows that relying on time is a mistake; this reflects an attitude of distrust towards time.

The proverbs in this category focus on giving guidelines to people on how to deal with time. They advice people to maintain certain attitudes towards time; they all suggest it is a threat. Hence people should be attentive, patient, submissive, obedient, grateful and alert towards time. In these proverbs time is portrayed as someone with whom you need to be careful and cautious. It suggests that it has power as well; however, people are not doomed here. They still have the chance to make it if they know how to deal with it in a certain way.

3.2.3 Proverbs of the Third Category:

1. "Time is two days: one is with you and the other is against you"[3].
2. "He who complains about time has a prolonged complaint"[4].
3. "If time is to make you happy, you will give birth to your daughters first then to your sons"[5].

---

[1] Danun , Maḥ mud (1992), **Maḍ āreb Al-āmthāl.** p 193

[2] Ibid. p 235

[3] Ibid. p 256

[4] Ibid. p 178

[5] Ibid. p 192

The proverb shows the condition in which time grants happiness to a mother.

4. "He who is not raised by a family will be raised by time"[1].

   As time puts people in difficult situations, it teaches people and disciplines them.

5. "Time is the best one in making people disciplined"[2].
6. "Time is a stranger; it gives and takes"[3].

   The proverb depicts time as a neutral power that sometimes gives and sometimes takes.

7. "Whoever leaves his friend without a reason, time will leave him without a friend"[4].
8. "Whatever is hidden, days will show it"[5].

This category provides neutral images of time. Sometimes time brings what is good and in other times it brings what is bad. It is not always negative; it can bring happiness, yet in certain circumstances and with specific conditions. Time in this category is an instructor who raises, educates, guides and disciplines people. It uncovers what is hidden. All of these images are neutral; in fact some can be viewed as connoting with time positively. Nevertheless, we can still notice that time is portrayed as a powerful entity that has control over people and guides their life, and can also work for their own good.

---

[1] Danun , Maḥ mud (1992), **Maḍ āreb Al-āmthāl.** p 206

[2] Ibid. p 206

[3] Ibid. p 235

[4] Ibid. p 248

[5] Ibid. p 254

Upon looking at the analysis of each category, the researcher finds one theme in common among the three categories, which is that time is depicted as power and exercises authority over people's life. In the first category, it is a dooming destructive power. In the second one, it is a power that can be destructive but one can escape its destruction. In the third category, it is also a power that is tough on people; however, it can work for their own good.

Based on the results, the researcher concludes that one way in which time expressions are portrayed in colloquial Arabic proverbs is to refer to a power that has control over human beings; it can be tyrannical as it causes their destruction and in that sense they are viewed as totally helpless and doomed. This power, in another sense, has the sovereignty over human beings, but still, with some resourcefulness, they can deal with it and manage to escape its tyranny. Further, as this power functions on higher level of humans' understanding, it imposes hard conditions on people only to educate them. All in all, time is depicted as a powerful entity that is superior to people and controls their destiny whether completely or partially, arbitrarily or rationally, and justly or unjustly.

3.3 Quranic Perspective of the Theory

This part starts by clarifying the concept of destiny in Islam, using the Quran as the main reference. Following that, it shows the Quran's stand towards the conclusion arrived at earlier based on studying the proverbs.

To begin with the concept of destiny is Islam. As Islam is a monotheistic religion, the core of its creed is the existence of one God to whom belongs the ultimate Sovereignty. God is the Creator

of everything; He created time and place and the whole universe[1]; "And to Him belongs that which reposes by night and by day, and He is the Hearing, the Knowing"[2]. Before the beginning of creation, the Quran states that first God wrote everything in the Book of Decrees known as *Al-Lawh Al-Mahfooz*. The verse states, "And no (moving) living creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit; all is in a Clear Book (Al-Lauh Al-Mahfuz - the Book of Decrees with Allah)"[3], and in another one, "Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfuz). Verily! That is easy for Allah"[4]. It includes all what is to happen to people and creatures. "And there is nothing hidden in the heaven and the earth, but is in a Clear Book (i.e. Al-Lauh Al-Mahfuz)"[5]. Hence destiny is set in this Book; destiny is called in Arabic *Al-Qadar*, and the word in Arabic suggests decisiveness and affirmation regarding a certain matter[6].

Al-Iman, which is faith in English, has six pillars in Islam. The sixth is to have faith in *Al-Qadar* whether good or bad. Therefore, in terms of destiny, the Quran states that God knows every single thing in the universe. "Allah is the Creator of all things, and He is the Wakil (Trustee,

---

[1] Abu Ghudeh, 'Abd Al-fatāh, (1996), **Qīmet Al-Zman 'nd Al-'ulāmā',** Lebanon: Dār Al-Bashā'er Al-Islamīyyah. p 18

[2] The Holy Quran (6:13)

[3] The Holy Quran (11:6)

[4] The Holy Quran (22:70). In Tabarī, it explains that God wrote in the Book (Al-Lauh Al-Mahfuz) what is to happen to all the creations before he created them. P 340

[5] The Holy Quran (27:75)

[6] Al-Khṭ īb , 'Abd Al-Kreem, (n.d) , **Al-Qḏ ā' wa Al-Qdr Byn Al-Flsfah wa Al-Dīn**, Beirut: Dār Al-M'refah ll-Tibā 'ah wa Al-Nasher. p 149

Disposer of affairs, Guardian) over all things"[1]. It also states that He creates it and estimates its end. "Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving"[2]. Further, it stresses that every thing happens according to God's will as the verse states, "And you will not, unless (it be) that Allah wills, the Lord of the 'Alamin (mankind, jinns and all that exists)"[3]. "No calamity befalls, but with the Leave [i.e. decision and Qadar (Divine Preordainments)] of Allah, and whosoever believes in Allah, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Preordainments)], and Allah is the All-Knower of everything"[4]. It also emphasizes that man's attitude towards what happens in his life should be acceptance; being thankful in all cases and also being patient in difficulties. "Say: "Nothing shall ever happen to us except what Allah has ordained for us. He is our Maula (Lord, Helper and Protector)." And in Allah let the believers put their trust"[5].

In light of this, it is also important to note that human beings in the Quran are not doomed. Whatever they choose to do, they will be rewarded or punished for in the Hereafter, and for that faith in the Day of Judgment is considered the sixth pillar of faith in Islam. Human beings have the choice to do good or bad; "Whosoever does a good deed, it is for his ownself, and whosoever

[1] The Holy Quran (39:62)

[2] The Holy Quran (67:2)

[3] The Holy Quran (81:29). In Tabarī, it explains that the will of God precedes the will of human beings. P586

[4] The Holy Quran (64:11). In Tabarī, it explains that God knows what happened, what is happening and what is to happen. P 557

[5] The Holy Quran (9:51)

does evil, it is against (his ownself). Then to your Lord you will be made to return"[1]. Moreover, the Quran emphasizes that what happens to people is all from God but the suffering is due to what they have invoked; "And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever"[2]; "And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much"[3].

Destiny is Islam dictates total belief in the will of God and submission to is His judgment. "And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful"[4]. In that human beings are asked to do good and leave evil acts. They should also submit to God's judgment regarding how things end, for their image of what is good or bad to them is limited, and God has the objective, comprehensive and the limitless one; "…It may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know"[5].

The narration of Prophet Jacob's advice to his sons in the following verse is a good example of this, "And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. Verily! The decision rests only with Allah. In him, I put my

---

[1] The Holy Quran (45:15)

[2] The Holy Quran (17:11)

[3] The Holy Quran (42:30). In Tabarī, it explains that what something bad befalls on a human, it is because of something bad that he had done so this is his punishment. P 486

[4] The Holy Quran (10:107). In Tabarī, it explains that whatever God wills to befall on a human being, it will befall. P 221

[5] The Holy Quran (2:216)

trust and let all those that trust, put their trust in Him."”[1]. Trusting God and being hopeful about destiny are considered part of having faith; “O my sons! Go you and enquire about Yusuf (Joseph) and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve”[2].

Having viewed the concept of destiny in the Quran, it becomes clear that alluding time expressions with the power of controlling people’s destiny directly contradicts with the Islamic perspective of destiny. First, God has the supreme power and Sovereignty over human beings, which sets human beings free from any submission to any entity but the Divine one. Second, people’s interpretation of the cause of what happens to them whether good or bad should not be attributed to time. It should be attributed to God with the context of believing in *Al-Qadar*. God says that all people are going to die only when He wills that and not based on the power of any other entity; “And no person can ever die except by Allah's Leave and at an appointed term. And whoever desires a reward in (this) world. We shall give him of it; and whoever desires a reward in the Hereafter. We shall give him thereof. And We shall reward the grateful”[3]; hence, death should not be seen as the final end as there is Hereafter.

Taking into consideration that *Jahili* Arabs take *Dahr* as a director of their life, the Quran communicates to them they should allude it to God as it says, “And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time).

---

[1] The Holy Quran (12:67)

[2] The Holy Quran (12:87). In Tabarī, it explains that people should have belief and trust in God\a mercy. P 246

[3] The Holy Quran (3:145)

And they have no knowledge of it, they only conjecture”[1] and “Or do they say [of you], "A poet for whom we await a misfortune of time?"”[2]. It is essential here to note that these two verses are the only ones in the Quran in which time is connoted negatively, for they refer to what non-believers say about time and this can be clear in the term “they say” in both verses just before “nothing destroys us except Ad-Dahr (the time)” and "A poet for whom we await a misfortune of time?".

To draw non-believers’ attention to this matter as well, the belief that God is beyond the place and time and any expressions of it is concluded in the narration of Prophet Abraham’s monologue in the Quran; “When the night covered him over with darkness he saw and time a star. He said: "This is my lord." But when it set, he said: "I like not those that set, When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the erring people, When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allah”[3].

3.4 Conclusion

In conclusion, the Quran sets people free from the “dooming fate” of time and directs them to believe only in one God who is Just. Further, the researcher believes that the Quran has also created an optimistic image of life that encourages people to go on with it. More importantly, in

---

[1] The Holy Quran (45:24). In Tabarī, it explains that the disbelievers used to believe that the only life they live is the worldy life and that it is ended by Dahr. P 501

[2] The Holy Quran (52:30)

[3] The Holy Quran (6:76, 77, 78)

the Quran, the concept of bravery has taken a new dimension in which being ready for death and accepting it with submission to God's will is considered an act of bravery. "[To the righteous it will be said], "O reassured soul, Return to your Lord, well-pleased and pleasing [to Him], And enter among My [righteous] servants"[1]. This shows how the Quran preserved the positive sensations pervading pre-Islamic era; however, it redefined them and connected them with values and ethics.

The suffering that people go through is not any more due to the conspiring power of time; it is portrayed in the Quran as a test with which people need to be patient as to be awarded; "[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving -"[2]. Consequently, the portrayal of destiny in time expressions sharply contradicts with the Quranic view of destiny; as a result, proverbs that refer to time as having the power that controls destiny violate the teachings of the Quran.

---

[1] The Holy Quran (89:27,28,29)

[2] The Holy Quran (67:2)

Time Orientation

4.1 The Theory

Time Orientation is considered one of the perspectives of chronemics which is best defined as "the study of time – how people use it, structure it, interpret it, and understand its passage"[1]. Hence, Kluckhohn and Strodtbeck as many inter-cultural communication scholars highlight the fact that cultures differ in their subjective time perspectives[2]. They refer to the theory of "Time Orientation" as one of the elements used to detect cultural patterns. Time orientation traces how cultures orient themselves with the passage of time[3], and in this sense cultures are divided into past, present, and future oriented cultures.

1. Past-oriented cultures are those that focus on history as a source that people should learn from and they consider history the foundation from which people's values should be stemmed. To these cultures, "previous experiences and events are the most important"[4]. Past-oriented cultures highly value traditions and the wisdom of older generations; thus, they struggle to preserve them in the present and the future. Also, they consider the elders the link to past sources of knowledge, for that they give much respect and reverence to what is old. Furthermore, they believe the present is a repetition of the past and events are circular. This makes them believe that "tried-and-true methods of overcoming obstacles

---

[1] Lusting, M. and Koester, J. (2003), **Intercultural Competence Interpersonal Communication Across Cultures.** p 192

[2] Ibid. (as cited)

[3] Ibid. p 94

[4] Ibid p 192

and dealing with problems can be applied to current difficulties"[1]. For that they consider the past the golden age.

2. Present-oriented cultures place their focus on the present moment. They focus on living today. People in these cultures "regard current experiences as the most important. These cultures place a major emphasis on spontaneity and immediacy and on experiencing each moment as fully as possible"[2]. People in this culture participate in particular events or experiences "because of the immediate pleasure the activity provides"[3]. They give little attention to the traditions and make changes on them to adapt to the present. Hence, the old is looked on as less useful. Moreover, they do not worry about how their present is going to affect their future.
3. Future-oriented cultures believe that the future is the most important. Therefore, "current activities are not accomplished and appreciated for their own sake but for the potential future benefits that might be obtained"[4]. These cultures consider planning and setting goals the core of any change and they are willing to compromise today for a better tomorrow. Furthermore, these cultures pay little attention to the past and look for new ways to replace what is old.

By looking at the division of cultures under time orientation, the researcher needs to point out here that no culture is exclusively past, present or future oriented. Rather, a culture tends to be,

---

[1] Lusting, M. and Koester, J. (2003), **Intercultural Competence Interpersonal Communication Across Cultures.** p 192

[2] Ibid. p 193

[3] Ibid. p 193

[4] Ibid. p 193

for example, past-oriented rather than present or future oriented. However, it is evident from the abovementioned description that traditional societies are past-oriented cultures while modern societies are future-oriented.

4.2 Aspects of Time Orientation in Arabic Proverbs

Since the Arab culture highly values traditions, the researcher argues that it is past-oriented. Aspects of past-oriented culture are traced in a group of Arabic proverbs in the following:

1. “Ask an experienced and do not ask a doctor”[1].

   The proverb indicates that experience is better than knowledge. In that it is better for the one who is sick to ask someone who previously suffered from the same condition than to ask an expert -doctor- who is knowledgeable but lacks the experience. The proverb is not used only in the context of sickness rather it is used in any critical condition one may encounter whether social, economic or heath-related.

2. “He who is one day older than you knows more than you – a year’s knowledge”[2].

   The proverbs point out that experience is highly valued. To emphasize that, they say that one day difference in age equals a whole year’s experience thus respect is deserved.

---

[1] Al-Bqlī, Muhmmad Qandīl, (1968), **Wḥ dat Al-Amthāl Al‘ɑ̄ mīyah**, Mṣ r: Mktbet ALɑ̄ njlw Al-Mṣ rīyyah.. p 105

[2] Al‘md, Hānī, (1978) **Al-āmthāl Al-Sh‘bīah Al-āurdnīyah**, ‘Mmān: Wezāret Al-Thqāfah wa Al-Shbāb. p 67

3. “What does not have a history does not have any present”[1].

   The proverb shows how the present is an extension of the past. Hence, in order to have the current present, you must have had a past that extended to the present.

4. “The experience of the old is a lesson to the upcoming generation”[2].

   The proverb shows how traditions, the wisdom of older generations and experience are highly valued, for the elders are the link to old sources of knowledge.

5. “The trail of those who are young is narrow”[3].

   The proverb signifies that young people’s experience is limited. Therefore, their trail is described as narrow. The proverb reflects how experience and guidance are connoted with the old.

6. “He who does not listen to his parents, may God’s wrath befall on him”[4].

   The proverb shows that much respect and reverence is given to the old.

---

[1] Al-Kīlānī, Muṣ ṭ af‘ā Ḥydar, (1997), **Mḍrab Al-āmthāl**, Al-□ Urdun: Mṭ b‘aet Al-ɑ̄ ymɑ̄ n. p 38

[2] Al-Khānājrī, Wafɑ̄ ’, (1987), **Al-āmthāl Al-Sh‘bīyyah Fī Ḥyātenā Al-Yumiyyah**, Edition: 2, Al-āskndrīyyah: Mnshāah Al-M‘ɑ̄ ref. p 142

[3] Ibid. p 207

[4] Ibid. p 142

7. “The fats are in what is old”[1].

   Fats are symbols for wisdom and experience which are connoted with the old. The word “fats” is used in the same context and sense in which the phrase “the meat” is used in English language.

8. “Experiment is the best evidence”[2].

   The proverb shows how experience is considered the best proof. It shows how experience is favored over knowledge.

9. “He who does not listen to the old falls in the well”[3].

   The proverb asserts that following traditions and old teachings is the way of success. Therefore, it reflects that a tried method of overcoming obstacles and dealing with problems is the way to handle current difficulties.

10. “The son of a duck is a good swimmer”[4].

    The proverb shows how the experience of the new generation is stemmed from the experience of the old.

---

[1] Al-Bqlī, Muhmmad Qandīl, (1968), **Wḥdat Al-Amthāl Al‘ā mīyah**. p 265

[2] Al-Bqlī, Muhmmad Qandīl, (1968), **Wḥdat Al-Amthāl Al‘ā mīyah** p 265

[3] Ibid. p 265

[4] Al-Khānājrī, Wafā ’, (1987), **Al-āmthāl Al-Sh‘bīyyah Fī Ḥyātenā Al-Yumiyyah**. p 146

11. “Knowledge is in the head not in the book”[1].

    The proverb also confirms on the idea that experience gained from life is better than knowledge gained from books.

12. “He who changes his habit lessens his happiness”[2].

    The proverb shows how important traditions are to the extent that sticking to them is considered a source of happiness.

The researcher concludes that the proverbs are related to aspects of past-oriented culture. Respect for the old, the importance of traditions, appreciating history, and portraying the present as an extension of the past are all aspects that show that the Arab culture is rather past-oriented. It is important here to note that there are Arabic proverbs that include aspects of present and future oriented aspects. However, and as noted in the above-mentioned, the main aspects are all related to a past orientation of time. Taking into consideration that the language of the Quran is Arabic, the question that emerges here is what aspects can be traced in it? Does the fact that the Quran is in Arabic language restrict it to aspects of past-oriented culture?

4.3 Time Orientation in the Quran

Since the Quran is a Divine text for all people for any time and any place, it addresses all people from all cultures. In that it corresponds with not only past-oriented cultures but also present and

---

[1] Al-Khānājrī, Wafā ’, (1987), **Al-āmthāl Al-Sh‘bīyyah Fī Ḥyātenā Al-Yumiyyah**. p 143

[2] Al-Bqlī, Muhmmad Qandīl, (1968), **Wḥdat Al-Amthāl Al‘āmīyah**. p 265

future oriented cultures. The researcher argues that the Quran offers a comprehensive and balanced system for people to follow in which the three types of cultures altogether are included and in a way in which people do not restrict their life to one of these cultures. To support the argument, the next part traces aspects of the three cultures: past, present, and future oriented in the Quran.

4.3.1 The Quran Addressing Past-oriented Cultures

The Quran addresses all past-oriented cultures including the Arab culture in the narration of stories of previous nations. In fact one third of the Quran is narrations. This includes narrating the stories of the prophets that preceded Prophet Mohammad (PBUT). This method appeals to a great extent to a culture that believes that the "previous experiences are the most important"[1] and that the past is a source of knowledge. As people from such culture see that history repeats itself, these stories become their source of wisdom and guidance. "If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers ""[2] and "So relate the stories that perhaps they will give thought"[3]. "That is a nation which has

---

[1] Lusting, M. and Koester, J. (2003), **Intercultural Competence Interpersonal Communication Across Cultures.** pp 192

[2] The Holy Quran (3:140). In Tabrī, it explains that that the "the [opposing] people" are the non-believers and the addressed here are the believers after Uhod Battle referring to the wound that had touched non-believers in Badir Battle. P 67

[3] The Holy Quran (7:176)

passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do"[1].

The learned message of stories of previous nations is not only guiding people to worship God and do good to get rewarded, they also show examples of nations that disbelieved in God, committed injustices and caused a lot of corruption, so their end is God's wrath and they go to Hell-fire. The power of telling stories lies in conditioning the reader that evil loses at the end.

Storytelling goes deeper to give images and modals of well-mannered people by telling stories of prophets i.e. Prophets Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, and Jesus (PBUT). "Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms]. And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech"[2].

The following are examples of verses that relate to the past and hence they match past oriented culture mindset:

1. These verses warn disbelievers that their end is going to be like the end of previous nations that disbelieved;
    A. "Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied"[3].

---

[1] The Holy Quran (2: 134, 141)

[2] The Holy Quran (4:163,164)

[3] The Holy Quran (3:137)

B. "And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people"[1].

C. "And they denied him, so We saved him and those with him in the ship and made them successors, and We drowned those who denied Our signs. Then see how was the end of those who were warned"[2].

D. "And We did not destroy any city except that it had warners"[3].

E. "[Due to] arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people. Then do they await except the way of the former peoples? But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration"[4].

F. "That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought"[5].

2. The following verse calls believers to stay strong by drawing their attention that the wound that touched them had already touched the non-believers; "If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may

---

[1] The Holy Quran (10:13)

[2] The Holy Quran (10:73)

[3] The Holy Quran (26:208)

[4] The Holy Quran (35:43)

[5] The Holy Quran (7:176)

make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers”[1].

3. The following verse explains the purpose of telling stories of previous nation; “There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe”[2].

The researcher sees that the verses include a call for learning lessons from what happened to past nations. History is portrayed as a source of knowledge and guidance. Past experiences are cited as a method of persuasion for people to believe. It also shows that events are circular and the reactions of people are repeated as history repeats itself.

4.3.2 The Quran Addressing Present-oriented Cultures

Present-oriented culture is addressed by emphasizing that people must not be trapped in the past or the future. With regard to the past, the Quran condemns blind imitation of the ancestors. “And when they commit an immorality, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?"”[3]. Instead, the Quran calls people -to depend on themselves - to look around and think to realize the Oneness of God. In that the Quran asks people to live the present in the sense that they consider their surroundings and their own creation to glorify Him and follow the teachings of the Quran. Moreover, the Quran scolds those who do not make an effort

---

[1] The Holy Quran (3:140)

[2] The Holy Quran (12:111)

[3] The Holy Quran (7:28)

to use their senses and mind to ponder and meditate. “And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless”[1]. “…And indeed, many among the people, of Our signs, are heedless”[2]. The Quran calls people to look at nature and realize it as one aspect of God’s creation. “The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought”[3].

Another method that Quran uses as to guide people to live the present and not to live in the past is the concept of *Al-Tawbah*. God forgives people if they admit they made a mistake, repent and do not make it again. This concept sets believers free from being caught in the past and the guilt of what they did in the past. “Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful”[4].

As for the Quran’s methodology in guiding people not to be trapped in the future, the Quran disapproves of worrying about the future first by affirming that it is all destined by the will of

---

[1] The Holy Quran (7:179)

[2] The Holy Quran (10:92)

[3] The Holy Quran (10:24)

[4] The Holy Quran (25:70) In Tabarī, it explains that repentance is leaving the bad deeds and doing good instead. P 366

God. “No nation will precede its time [of termination], nor will they remain [thereafter]”[1]. Hence, what man can do in the present is prepare, work and pray for, for instance, a better life condition in the future. The Quran calls people to constantly keep their future intentions bound to the will of God. By doing so, one is conditioned to be less attached and obsessed about the future. “And never say of anything, "Indeed, I will do that tomorrow/ Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct”[2]. In addition, although hastiness is portrayed as human nature, it is connoted negatively and there is a constant call for humans to be patient[3]. “And man supplicates for evil as he supplicates for good, and man is ever hasty”[4], and also “Man was created of haste. I will show you My signs, so do not impatiently urge Me”[5].

The Quran also calls people to be satisfied with what they have in the present. Consequently, it is part of having faith in God that a believer must not worry about *alriziq* (food and money) of tomorrow as long as you work to get it. “And in the heaven is your provision and whatever you are promised”[6]. Moreover, the Quran states that the reward of believers is not only in the Hereafter; It is also in this life. For example, God promises to grant believers with good deeds authority. “Allah has promised those who have believed among you and done righteous deeds

---

[1] The Holy Quran (23:43)

[2] The Holy Quran (18:23, 24)

[3] Al-Shyikh, Sawsan, (2002), **Idɑ̄rat wa M‘ɑ̄ljet Al-ɑ̄zmɑ̄t Fī Al-Islam**, Cairo: Dɑ̄r Al-Nasher ll-Jɑ̄me‘ɑ̄t.

[4] The Holy Quran (17:11)

[5] The Holy Quran (21:37)

[6] The Holy Quran (51:22)

that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient"[1]. and "And when Joseph reached maturity, We gave him judgment and knowledge. And thus We reward the doers of good"[2].

Other aspects of present-oriented culture can be detected in the verses that show the purpose of creating the day and night, which is to organize people's everyday life. This provides people with guidance on how to live each day completely. "Do they not see that We made the night that they may rest therein and the day giving sight? Indeed in that are signs for a people who believe"[3]. Some verses go further to guide people on certain detailed issues in their everyday life. "O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew"[4].

Below are some verses that direct people to use their mind and perceptions to think about their surroundings so as to believe. Doing so, this is a call for people to live the present and look at it as a sign of God's mightiness.

1. These verses include image of the surroundings that people are called to think about:

---

[1] The Holy Quran (24:55)

[2] The Holy Quran (12:22)

[3] The Holy Quran (27:86)

[4] The Holy Quran (62:9)

A. "And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away"[1].

B. "And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason"[2].

C. "Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?"[3]

D. "And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful"[4].

E. "The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know"[5].

2. These verses focus on the call for pondering and thinking:

---

[1] The Holy Quran (12:105)

[2] The Holy Quran (16:12)

[3] The Holy Quran (21:30)

[4] The Holy Quran (28:73)

[5] The Holy Quran (40:57)

A. “So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts”[1].

B. “Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way/Have you not considered your Lord - how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication”[2].

4.3.3 The Quran Addressing Future-oriented Cultures

The Quran mainly addresses the future-oriented culture when talking about the Hereafter as a target. “And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do"”[3].It also portrays this life as a temporary path used to get through to the Hereafter. “O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do”[4], “…And We said, "Go down, [all of you], as enemies to one another, and you will have

[1] The Holy Quran (22:46)

[2] The Holy Quran (25:44,45)

[3] The Holy Quran (9:105)

[4] The Holy Quran (59:18)

upon the earth a place of settlement and provision for a time."”[1], and “And what is the life of this world except the enjoyment of delusion”[2].

Further, there is a warning for those who do not work in this life for the sake of the Hereafter as it is a sin not to believe in the Hereafter. The Quran cites the lamentation of those who do not work for the Hereafter. “Who took their religion as distraction and amusement and whom the worldly life deluded." So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our verses”[3], and “And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return."”[4].

All of the abovementioned goes with the core of the future-oriented culture which makes use of the current events and activities for future benefits; hence, planning to achieve the goal takes the major focus. “Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, “When is the help of Allah ?" Unquestionably, the help of Allah is near”[5].

The Quran has many verses that stress on the idea that life is temporary and that the goal is the Hereafter. It also shows how the Hereafter -not this life- is the main target one aims at. Hence it

---

[1] The Holy Quran (2:36)

[2] The Holy Quran (3:185)

[3] The Holy Quran (7:51)

[4] The Holy Quran (18:36)

[5] The Holy Quran (2:214)

is portrayed as the reward of this life for those who believe and do good whereas it is the punishment for those who do not believe and do evil.

1. Verses that show the reward of believers in the Hereafter:

   A. “They will not hear therein any ill speech - only [greetings of] peace - and they will have their provision therein, morning and afternoon”[1].

   B. “[They will be told], "Eat and drink in satisfaction for what you put forth in the days past"[2]. Indeed, these [disbelievers] love the immediate and leave behind them a grave Day”[3].

   C. “On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little"”[4].

2. Verses that show the punishment of non-believers in the Hereafter:

   A. “Respond to your Lord before a Day comes from Allah of which there is no repelling. No refuge will you have that day, nor for you will there be any denial”[5]. denial”[5].

   B. “O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it”[1].

---

[1] The Holy Quran (19:62)

[2] The Holy Quran (69:24)

[3] The Holy Quran (76:27)

[4] The Holy Quran (17:52)

[5] The Holy Quran (42:47)

C. "Then do they await except that the Hour should come upon them unexpectedly? But already there have come [some of] its indications. Then what good to them, when it has come, will be their remembrance?"[2]

4.4 Conclusion

In conclusion, the researcher points out that the Quran focuses on the three cultures: past, present and future. However, it is evident that the Quran offers a system in which the three times are combined in a harmonized way. The past is needed to learn from past nations but without blind imitation. The present is a call for living the moment and meditating; however, it is still related to the past and the future. The future, which is Heaven in the Hereafter, is a target that people aim to reach by working in the present. In that sense, the Quran sets individuals free from being controlled by a certain time-oriented culture; it goes further to show how to make use of each time-oriented culture to fulfill the main message in the Quran.

---

[1] The Holy Quran (84:6)

[2] The Holy Quran (47:18)

Monochronic / Polychronic Cultures

5.1 The Theory

One of the significant divisions within the informal time system - mentioned earlier in chapter two- is the level of how monochronic or polychronic a culture is. In his book *Beyond Culture* Edward Hall explains what a monochronic and a polychronic culture is through the characteristics that distinguish each one from the other. The following is a description of each culture:[1]

1. A monochronic culture is known for doing one thing at a time hence activities do not intersect. Time is treated as a commodity or money that can be wasted or saved. Such culture also gives the priority to the schedule and the plan and values punctuality, segmentation and promptness. It also organizes life based on a schedule thus time is the director of events. In that relations are

---

[1] Hall, E. (1976), **Beyond Culture** New York, NY: Anchor Books. pp 17-19.

minor to the schedule. This makes time sacred and tangible. Also, work time is separate from personal time. North European countries i.e. Germany are considered monochronic cultures.[1]

2. A polychronic culture, on the other hand, is a culture in which many events happen at the same time. In such culture, time is fluid and flexible. The priority is given to relationships rather than the schedule; and schedule is minor to relations. Therefore, promptness is based on relations. Work is not evidently separated from personal life. Raymond Cohen views polychronic cultures as focused on tradition rather than tasks, “Traditional societies have all the time in the world. The arbitrary divisions of the clock face little saliency in cultures grounded in the cycle of the seasons, the invariant pattern of rural life, and the calendar of religious festivities”[2] Latin American, Mediterranean, and Middle Eastern countries tend to follow polychronic time system.[3]

5.2 Aspects of Polychronic Culture in Arabic Proverbs

As in the case of any cultural theory, no culture is exclusively monochronic or polychronic. A culture; as a result, tends to be rather monochronic or polychronic. Cultural anthropologists in particular Edward Hall classify the Arab culture as rather polychronic[4]. Tracing this in Arabic proverbs, the researcher classifies proverbs into three categories; each category represents one of the aspects of polychronic culture.

---

[1] Ibid. pp 17-19

[2] Cohen, R. (2004), **Negotiating Across Cultures: International Communication in an Interdependent World**. Washington, DC: United States Institute of Peace. pp 34

[3] Hall, E. (1976), **Beyond Culture**. pp 17-19.

[4] Ibid. pp 17-19

The first category outlines how the priority in the Arab culture favors relationships to time, the researcher enlists here the proverbs that highlight the vast weight the culture gives to social and family ties and relationships, which reflects how prioritized they are in the Arab culture. It is important here to note that the images and tone used to emphasize the theme here are sharp, decisive and in some cases even alarming.

1. “My brother and I are against my cousin, my cousin and I are against the stranger” [1].

   The proverb shows the effect of family ties and that the base for choosing alliance is relationship.

2. “Heaven without people is not a place to step into”[2].

   The proverb shows the significance of people and relationships in the mindset of this culture.

3. “The fog of relatives is [causes] blindness”[3].

   The proverb illustrates that the bonds a person has to relatives is so strong that it can blind one.

4. “The knife of the family is cold”[4].

   A knife causes wounds and bleeding, but it has a “cold” effect when the stab comes from family.

5. “The tree that does not provide shade for its people should be cut”[1].

---

[1] Al-Bqlī, Muhmmad Qandīl, (1968), **Wḥdat Al-Amthāl Al‘ā mīyah**, p 311

[2] Al-Bqlī, Muhmmad Qandīl, (1968), **Wḥdat Al-Amthāl Al‘ā mīyah**,. p 143

[3] Ibid. pp 318

[4] Ibid. pp 320

The proverb tells that a person should do good for his/her people otherwise there is no use of him/her.

6. “Blood can never turn into water”[2].

   The proverb signifies that blood ties are strong and everlasting.

7. “[The one from]your blood is your blood. Even if it does not like you, it will be merciful with you”[3].

   The proverb signifies that those with which you are tied by blood will be merciful with you regardless of how they feel towards you.

8. “The one that you know is better than the one that you do not know”[4].

   The proverb reflects how people feel safer with people they know.

9. “The bond extends till the seventh neighbor”[5].

   The proverb shows the significance of neighbor ties.

10. “He who does not know you is ignorant about who you are”[6].

    The proverb demonstrates the significance of knowing people.

The second category refers to proverbs that reflect the flexibility of time within the Arab culture. It shows how time is fluid and loose. It is crucial to note here -as mentioned earlier in the chapter

---

[1] Ibid. pp 320

[2] Ibid. pp 323

[3] Ibid. pp 157

[4] Al-Bqlī, Muhmmad Qandīl, (1968), **Wḫdat Al-Amthāl Al‘ā mīyah**,. p 334

[5] Ibid. p 323

[6] Ibid. p 335

two- that this theme is not restricted to the Arab culture and it can be found in other cultures; however, the fact that there are proverbs that reflect this theme means that it is an integral part of the culture. In that it is essential to the extent that it gets reflected in the sayings that people exchange in their daily talks.

1. “Every delay has something good behind it”[1].

   The proverb reflects how the Arabic mindset connotes delay with optimism.

2. “His punctuality [in appointments] is English”[2].

   The proverb reflects how punctuality is connoted with the English rather than Arabs. This shows that punctuality is not an innate major value within the Arab culture.

3. “Things are tight to their times”/ “If one asks for something before its time, one will be punished by being forbidden from it”/ “Everything is good in its own time”[3].

   Taking into consideration the context in which the proverbs are used, they signify that things will happen when it is their time to happen. This reflects that it is destiny rather than the schedule that dictates when things are to happen.

4. “If there is a lot of work, divide it on the days”[4].

---

[1] Danun , Maḥ mud (1992), **Maḏ āreb Al-āmthāl**. p 32

[2] Al-Bqlī, Muhmmad Qandīl, (1968), **Wḫ dat Al-Amthāl Al‘ā mīyah**. p 311

[3] Danun , Maḥ mud (1992), **Maḏ āreb Al-āmthāl**. pp 79, 80

[4] Ibid. p 80

The proverb shows how getting the work done is the focus but not exactly when. It reflects leniency towards the deadline of getting tasks done.

5. "He who is at his parents'/family's takes his time"[1].

   This proverb also reflects how the sense of time becomes fluid especially when one is among his/her family.

6. "Life was not created in one day"[2].

   The proverb shows that everything takes its time in that even the world was not created at once. The proverb condemns hastiness.

7. "Hastiness is an obstacle" / "He who takes his times has done a right deed"[3].

   Both proverbs indicate that flexibility in time is favored.

The third category views how polychronic cultures focus on tradition rather than tasks; time is measured by seasons, months, phases of farming and religious ceremonies rather than the minutes and the hours of an actual clock. Hence, this category is to focus on proverbs related seasons, months, and rural life and how certain acts or even expectations are set based on them.

Proverbs related to seasons:

1. "The coldness of summer is sharper than the sword"[1].

---

[1] Ibid. p 113

[2] Al-Bqlī, Muhmmad Qandīl, (1968), **Wḥ dat Al-Amthāl Al'ā mīyah**. p 339

[3] Danun , Maḥ mud (1992), **Maḍ āreb Al-āmthāl**. p 113

2. "He who is afraid of spring's rain is wasting his age"[2].

Proverbs related to months:

3. "Save the big pieces of coal till March"[3].
4. "February cannot be guaranteed"[4].

Proverbs related to rural life aspects:

5. "April's rain revives humans"[5].
6. "In July, water in the jar boils"[6].

As we can see, all proverbs in the three categories show aspects of polychronic culture. Setting family, relations, connections as a priority, portraying time as fluid, and connecting actions with seasons and months along with rural images are all characteristics of polychronic culture reflected in Arabic proverbs.

5.3 The Quran's Stand towards the Monochronic and the Polychronic Culture

---

[1] Al-āswad, Nizār, (1992), **Al-āmthāl Al-Sh'bīyyah Al-Shāmīyyah**, Damascus: Mtb'et Naḍ r. p 101

[2] Musā, Hassan, (1997), **Al-ā ḥ wā l Al-Jwīyyah Fī Al-Amthāl Al-Sh'bīyyah**, Damascus: Dār Al-Fikr. p 126

[3] Ibid. p 92

[4] Musā, Hassan, (1997), **Al-ā ḥ wā l Al-Jwīyyah Fī Al-Amthāl Al-Sh'bīyyah** p 81

[5] Ibis. p 101

[6] Ibid. p 114

As the Quran is a Divine message for all nations, the researcher argues that both cultures, monochronic and polychronic, are addressed and accepted as long as they do not breach the teachings of the Quran. Hence, aspects of both cultures can be traced in the Quran. In order to do that, this part begins by tracing the attributes of time in the Quran - explained in chapter two, then it stems from it the aspects of monochricity and polychronicity in the verses and ends in showing the Quran's stand in terms of them both. However, it is crucial here to draw attention to what was mentioned earlier; that pointing out a certain aspect in any of these cultures whether monochronic or polychronic does mean that the aspect does not exist in the other culture. It simply signifies that this aspect is emphasized in this culture rather than the other.

5.3.1 Time is Life

Whichever time measurements we use - whether hours, days, months, years, or decades –, they all make up life. The Quran guides people on what to do in their life and when and how, hence it organizes their life based on a schedule. First, it shows that the whole world is run by a system; this includes the movement of the sun and the moon. "[He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing"[1]. Further, it organizes the day by making daylight for work and the night for sleep. "Do they not see that We made the night that they may rest therein and the day giving sight? Indeed in that are signs for a people who believe"[2].

---

[1] The Holy Quran (6:96)

[2] The Holy Quran (27:86)

The Quran sets a schedule for what worships to do during the day, the night, the week, the month, the year and even in the worldy life. Worships are scheduled based on time. In fact they are counted worships when they are done in their time, so they are bound by time. The following are examples from the Quran:

1. Haj is set in a certain period of time, "Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding"[1].
2. Fasting is during Ramadan for one month. "The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful"[2].
3. Praying is for five times a day. "…Indeed, prayer has been decreed upon the believers a decree of specified times"[3].

The Quran extends to use time in organizing important details in people's life. Mothers, for example, are asked to breastfeed their infants for two years. "Mothers may breastfeed their

---

[1] The Holy Quran (2:197)

[2] The Holy Quran (2:185)

[3] The Holy Quran (4:103)

children two complete years for whoever wishes to complete the nursing [period]..."[1]. Moreover, rules are regulations that govern people's relations with each other are organized by time. "For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return -[to normal relations]- then indeed, Allah is Forgiving and Merciful"[2].

To sum up, time in the Quran is life; it organizes people's life in terms of their relationship with God i.e. worships, and in terms of their relationship with each other i.e. punishment system. It uses time, as Abdel Haleem says, to organize religious, social, legal, and moral matters set in it[3]. Considering time as life shows how life is organized based on time; in this sense this attribute directly relates to monochronic culture in considering the schedule or system sacred and uninterrupted.

5.3.2 Time is Achievement

Time is not only life; it is also about what you do in this life. Therefore, time in the Quran is connoted with achievement. As the Quran says, man is created to worship God and do good deeds. "By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience"[4]. Therefore, time is measured as valuable depending on the good they do in the worldy life. Showing time as achievement is a major theme that is highlighted in the Quran by showing images of the reward

---

[1] The Holy Quran (2:223)

[2] The Holy Quran (2:226)

[3] Eweida, S. (2006). The Realization of Time and the Cultural Implications: An analysis of the Quran and English Quranic Translations Stockholm: Stockholm University. (as cited pp 8)

[4] The Holy Quran (103:1, 2, 3).

that people get in the Hereafter. “And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."”[1]. Also, the Quran shows images of the Day of Judgment when those who did not achieve or do good in this worldy life regret that. “Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!"”[2].They regret and wish to be given the chance to go back again to the worldy life to do good deeds. “[For such is the state of the disbelievers], until, when death comes to one of them, he says, "My Lord, send me back / That I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected”[3]. “And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way”[4] and “Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers."”[5].

To connect this to the polychronic culture, the fact that time is achievement criticizes one aspect of polychronic culture, which is considering the schedule minor to relationships. Relations in this context can be distractions to the achievements targeted by setting the schedule. In that the schedule including all guidelines set in the Quran must not be changed due to personal relations because they are promises and Muslims take up commitment as an integral part of their creed.

[1] The Holy Quran (9:105)

[2] The Holy Quran (78:40)

[3] The Holy Quran (23:99,100)

[4] The Holy Quran (25:27)

[5] The Holy Quran (39:56)

The Quran scolds people who break promises. “O you who have believed, why do you say what you do not do?/ Great is hatred in the sight of Allah that you say what you do not do”[1]. The Quran also scolds those who do not comprehensively believe and work by the teachings of the Quran. “…So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do”[2]. As the Quran covers all aspects of life including the social aspects and relationships, we find that relationships are not obscured in the Quran. On the contrary, the Quran extends to regulate human relationships; however, it does so within the framework a schedule that balances all other aspects of life.

5.3.3 Time is Reward

Time is connoted with achievement; consequently, it is connoted with reward. It is what encourages people to work and be patient. “So be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied”[3], and “Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do”[4]. The concept of time as a reward conditions people to consider time as a

---

[1] The Holy Quran (61:2,3)

[2] The Holy Quran (2:85)

[3] The Holy Quran (20:130)

[4] The Holy Quran (16:97)

blessing and take it seriously. In that with the awareness of the sense of reward, people are aware of the fact that the more they live, the more they achieve. This, as a consequence, stirs the sense of promptness within the culture.

Looking back at the characteristics of polychronic culture, the researcher finds the idea of promptness being based on relationships problematic. When relationships substitute reward as a motive for promptness, it overlooks justice as a value upon which promptness is based. This contradicts with the teachings of the Quran. “O you who have believed, be persistently standing firm for Allah , witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do”[1]. As a result, this works contradictory to achievement and doing good and it does not lead to reward. The researcher here gives an example from everyday life interaction to clarify the point. For example, when a doctor has a relative without a scheduled appointment examined before a stranger who has already made an appointment, this is an unjust act in which the motive of the doctor’s promptness is his/her relationship rather than the schedule of appointments. The Quran stresses on justice as one of the most fundamentals that guide human interaction. The following verse emphasizes maintaining justice even when it comes to relatives and relationships. “…And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember”[2].

5.3.4 Time is Commodity

---

[1] The Holy Quran (5:8)

[2] The Holy Quran (6:152) In Tabarī, it explains that man should take justice into consideration in all treatments including the ones that have to do with the person himself. P 149

Time is viewed as commodity that you can buy, save, spend, and invest in. It can also be lost or wasted if not used efficiently or in doing good deeds. In the Quran, the concept of saving or buying time can be traced in the worships. “And those who spend [part of] the night to their Lord prostrating and standing [in prayer]”[1]. Also there are acts that people are encouraged to do or practice at a certain blessed time and in return the reward is multiplied many times. One good example on this is the Holy month of Ramadan including the Night of Decree in which people are rewarded more than other months when worshipping or doing good deeds.“The Night of Decree is better than a thousand months”[2]. “The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful”[3]. In this sense people’s acknowledgment of time is amplified as the reward is multiplied. This draws people’s attention to time, they become more aware of it, and hence it programs people to consider ways of saving it. This includes anticipating the coming of a month, Ramadan, to take advantage of the extra rewards it offers.

Connecting this to Hall’s theory, the researcher finds proximity between the Quranic view of time as commodity and the monochronic culture that also views time as commodity that can be bought, saved, and wasted.

---

[1] The Holy Quran (25:64)

[2] The Holy Quran (97:3)

[3] The Holy Quran (2:185)

5.3.5 Time is Speed

The Quran attributes speed to time. That is some acts' significance does not depend on the acts themselves but rather on their timing (when they take place). The following verse draws our attention to the significance of timing. For example, those who spent before the conquest are more rewarded than those who did after the conquest. “And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted”[1].

The Quran emphasizes promptness and it can be traced in the story of Prophet Solomon in which the jinn compete about who can get the Queen's throne in less time. The first jinn had only power so he could get it before Prophet Solomon would rise; however, a human being had power and knowledge from the Scripture so he was able to get it before Prophet Solomon's glance returned to him[2]. Speed gives time in this context a motional connotation, but what is more significant is that speed is connected to knowledge.

> “[Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?"/ A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy."/ Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him,

[1] The Holy Quran (57:10)

[2] Tabrī, exegesis, p 380

he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous"[1].

5.3.6 Time is Punctuality

Punctuality in the Quran is portrayed in two ways. First, it is emphasized in the rules and regulations organized by time. For instance, punctuality in the times of prayers can be noted in the verse, “Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed”[2]. And in the Friday prayers’ time, “O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew”[3]. “…Indeed, prayer has been decreed upon the believers a decree of specified times.”[4].

The second way is in considering punctuality as a part of promise, and the Quran stresses on keeping promises. The following verse cites an example of how keeping your word or promise is an order and breaching it is a sin. “O you who have believed, why do you say what you do not do? / Great is hatred in the sight of Allah that you say what you do not do”[5].

---

[1] The Holy Quran (27:38, 39, 40)

[2] The Holy Quran (17:78)

[3] The Holy Quran (62:9) In Tabarī, it explains the once people hear the call for Friday prayer, they must leave out their work and go to prayer. P 554

[4] The Holy Quran (4:103)

[5] The Holy Quran (61: 2, 3)

With regard to Hall's theory, punctuality is an aspect of monochronic culture. The Quran stands in favor of it, encourages it and considers it a good deed. Further, not working by it is considered a kind of breaking promise, which is condemned in the Quran.

5.3.7 Time is Preciseness

The Quran makes it clear that everything in life is precise as it is based on a system. "Allah knows what every female carries and what the wombs lose [prematurely] or exceed. And everything with Him is by due measure"[1]. Preciseness as an attribute of time is portrayed in the creation of the world and everything it includes. "And the heaven He raised and imposed the balance"[2]. Preciseness is also traced in duration i.e. how long people or things are to stay in worldy life. "No nation will precede its term, nor will they remain thereafter"[3]. All of this is previously set in a precise way, "Indeed, all things We created with predestination"[4].

Preciseness is also noted in the exact figures and references the Quran uses when narrating the stories of previous nations. "And they remained in their cave for three hundred years and exceeded by nine"[5], and in "And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were

---

[1] The Holy Quran (13:8)

[2] The Holy Quran (55:7)

[3] The Holy Quran (15:5)

[4] The Holy Quran (54:49) In Tabarī, it explains that this verse includes a warning for those who disbelieve in presestination. P 530

[5] The Holy Quran (18:25)

wrongdoers"[1]. Further, it is emphasized in the references made to the Day of Judgment. In that although humans do not know when it is, God tells us that its timing is fixed but only God knows it, "And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it]"[2]. And in "They ask you, [O Muhammad], about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah, but most of the people do not know.""[3].

Regarding Hall's theory, preciseness is an attribute of monochronic culture as it is tied to a schedule. In that preciseness comes with planning in advance. Consequently, the Quran not only casts lights on it, it further points out that it is the system upon which this universe works. "It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming."[4].

It is important to note here that the Quran addresses polychronic culture in a verse does not make precise reference to time as it does not affect the meaning. "It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded"[5]. The word *hīn* refers to duration without specifying it is long or short[1]. Also, the

---

[1] The Holy Quran (29:14)

[2] The Holy Quran (7:34) In Tabarī, it explains that a nation's "term" is the day it is going to reach an end. P154

[3] The Holy Quran (7:187)

[4] The Holy Quran (36:40)

[5] The Holy Quran (14:25)

Quran refers to seasons as markers of events i.e. the two trade-summer and winter- trips of Quraish. “For the accustomed security of the Quraysh /Their accustomed security [in] the caravan of winter and summer”[2]. There are also images of rural life in the stories about previous nations i.e. the story of Prophet Joseph particularly when he interpreted planting weeds for seven years, “[Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat/ Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store/ Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]”[3]. All of these are aspects of a monochronic culture.

5.4 Conclusion

In conclusion, the Quran balances between the monochronic and the polychronic cultures. As for the monochronic culture, it agrees with it on basing life on a schedule. However, in the Quran time is used as a means to organize life for a bigger cause, which is worshipping God while in a monochronic culture time is followed for its own cause. What the Quran offers sets individuals free from letting time or schedule take control over their life. Also, the Quran balances between schedule and the human dimension. In that it sets a flexible schedule that takes into consideration exceptional cases. For example, although prayer times are fixed, those who are travelling are given permission for praying two prayers at once[4]. “And when you travel throughout the land,

---

[1] Al‘ātī, Ibrāhīm, (1993), **Al-Zmān Fī Al-Fikr Al-Islāmī**. p 59

[2] The Holy Quran (106:1, 2)

[3] The Holy Quran (12:47,48,49)

[4] Melhem, Āḥmad Sālim, (2005), **Derāsāt Islāmiyyah Fī Al-Fikr wa Al-Thqāfah wa Al-Suluk**, Amman: Jam‘eyyat ‘Mmāl Al-Mṭ ābe‘ Al-T‘āwnīyyah. p 15

there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy"[1].

As for the polychronic culture, the Quran reflects flexibility towards time as long as it does not breach the teachings of the Quran i.e. taking time for granted. Also, it values the human dimension as long as it does not contradict with the core of Justice. Hence, it criticizes it if the polychronic culture's flexibility leads to being loose on time or achieving less. Also, it criticizes the fact that it gives priority to relations over the schedule.

Conclusion

Examining the three theories, the researcher concludes that in the first theory, -that traces the use of time expressions to refer to destiny- the selected proverbs connote time with a destructive power, an idea which contradicts with the core of Islam, which dictates the Sovereignty only to God. Realizing this sets a believer free from any submission except for God. In the second theory, the selected proverbs show that the Arab culture has more attributes of past-oriented culture than present and future oriented cultures. The Quran sets guidelines in which a system balances the three cultures together in a way that ensures that people won't be imprisoned in living in the past, or living only for the future, or even living in the present without a consideration for the past and the future. In the third theory, proverbs show that the Arab culture is rather polychronic. The Quran again balances between monochronic and polychronic cultures. It shows that a polychronic culture is unjust when basing promptness on relations or considering relations more important than the schedule. This shows that the Quran gives guidelines about

[1] The Holy Quran (4:101)

time that fit all cultures and this is one piece of evidence that proves it Divine as a text[1]. "[And say, "Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him.""[2].

Aside from the fact that the Quranic perspective provides in terms of the three theories a balanced sense of organization of time that fits all cultures, it more importantly instills in the individuals' mindset an affirming sense of freedom from strings of relations or time; this freedom is stemmed from the creed that submissiveness is only for God. In that relations or time is not the end; it is only the means for the end, which is worshipping God. Having this notion affirmed in the mindset of people guarantees that whichever culture they live in, they will develop a critical eye that could detect a violation -whether in the understanding of time or any other concept - to the teachings of the Quran.

Bringing this to the level of consciousness is not an easy task as Hall says, "Culture hides much more than it reveals and, strangely enough, what it hides, it hides most efficiently from its own participants"[3]. However, in the Arab culture, the researcher believes it is a must to do so and mark the difference between notions stemmed from Islamic roots or from other cultural factors because the confusion between both might lead to granting a sense of Divine authority to notions that are merely set by humans.

---

[1] Bābā'mī, Muḥ mmad, (2007), **Āṣ ul Al-Brmajeh Al-Zmnīyyah Fī Al-Fikr Al-Islamī Muqārnah Bl-fikr Al-Gharbī**, Damascus: Ṣ fḥ āt Ll-Derāsāt wa Al-Nāsher p 131

[2] The Holy Quran (2:138)

[3] Lusting, M. and Koester, J. (2003), **Intercultural Competence Interpersonal Communication Across Cultures** (as cited p 59)

In the current postcolonial era that the Arab world is living now, this process is crucial as individuals' sense of cultural identity is developing after being alienated during colonization. Further, in this age of globalization in which cultural and intercultural studies are booming, it is important to maintain self-representation of one's culture in which one includes the religious dimension of culture, which is usually treated, in two of the theories we studied here, as a separate entity or merely as a factor like any other factors.

A verse from the Quran says "And thus we have made you a just community"[1]. Reading it in light of this study, the researcher finds that it is "just" because it has the Quran as a foundation, and the Quran as we have seen in this study offers a balanced organization of time, which makes it just.

[1] The Holy Quran (2:143)

References

Arabic References

- ‘Abd Allah, ‘Odeh, (1999) , **Al-Zman Fī Al-Qurān Al-Kareem** , Resālat Mājester, Kulyat Al-Drāsāt Al-Fiqhīah wa Al-Qānwnīah, Jāme‘at Ā l Al-Bayt.
- Abu Ghudeh, ‘Abd Al-fatāh, (1996), **Qīmet Al-Zman ‘nd Al-‘ulāmā’,** Lebanon: Dār Al-Bashā’er Al-Islamīyyah.
- Al‘ātī, Ibrāhīm, (1993), **Al-Zmān Fī Al-Fikr Al-Islāmī,** Beirut: Dār Al-Muntakhb Al‘arbī.
- Al‘md, Hānī, (1978) **Al-āmthāl Al-Sh‘bīah Al-āurdnīyah**, ‘Mmān: Wezāret Al-Thqāfah wa Al-Shbāb.
- Al-āswad, Nizār, (1992), **Al-āmthāl Al-Sh‘bīyyah Al-Shāmīyyah,** Damascus: Mtb‘et Naḍ r.

- Al-Bqlī, Muhmmad Qandīl, (1968), **Wḥ dat Al-Amthāl Al'ā mīyah**, Mṣ r: Mktbet ALā njlw Al-Mṣ rīyyah.
- Al-Dasuqī, Fāruq, (1986), **Al-Qḍ ā' wa Al-Qdr Fī Al-Islam**, Beirut: Al-Mktab Al-Islāmī.
- Al-Ebrwdī, Insherāḥ , (1997), **Qīmat Al-Waqt Fī Al-Trbīyyah Al-Islāmiyyah**, Resālat Mājester, Kulyat Al-Shari'a wa Al-Derāsāt Al-Islamīyyah: Jāme'at Al-Yarmūk.
- Al-Hashāsh, 'Abd Al-Kreem, (1988) **Al-ūsrah Fī Al-Mathl Al-Sha'bī**, Damascus: AlMtb'ah Al'lmīyyah.
- Al-Khānājrī, Wafā ', (1987), **Al-āmthāl Al-Sh'bīyyah Fī Ḥyātenā Al-Yumiyyah**, Edition: 2, Al-āskndrīyyah: Mnshāah Al-M'ā ref.
- Al-Khṭ īb , 'Abd Al-Kreem, (n.d) , **Al-Qḍ ā' wa Al-Qdr Byn Al-Flsfah wa Al-Dīn**, Beirut: Dār Al-M'refah ll-Tibā 'ah wa Al-Nasher.
- Al-Kīlānī, Muṣ ṭ af'ā Ḥ ydar, (1997), **Mḍ rab Al-āmthāl**, Al- Urdun: Mṭ b'aet Al-ā ymā n.
- Al-Mṭ wa', Jā sem, (2002), **Al-Waqt 'Amār aw Damār**, Al-Kuwait: Mktabet Al-Mnār Al-Islamīyyah.
- Al-Rub, Sayyid Muḥ mmad Jā d, (2008), **Durus Idāriyyah wa Tanẓ ymīyyah Men Al-Quran wa Al-Sunnah Al-Nabawiyyah**, Cairo.
- Al-Sā'egh, 'Abd Al-Ilāh, (1982), **Al-Zman 'nd Al-Shu'rā' Al-'Arb Qbl Al-Islam**, Baghdād: Al-Mktbah Al-Wtaniyah.
- Al-Shyikh, Sawsan, (2002), **Idā rat wa M'ā ljet Al-ā zmā t Fī Al-Islam**, Cairo: Dā r Al-Nasher ll-Jā me'ā t.

- Al-Takrītī, ‘Abd Al-Rahmmān, (1984), **Derāsāt Fī Al-Mathal AL‘Arabī Al-Muqāran**, ma‘hd Al-Buhwth wa Al-Derāsāt Al-A‘rabīah.
- Al-Zaid, Khāled S‘wd, (1978), **Men Al-āmthāl Al-‘āmīyyah**, edition:2, Dā r Dhāt Al-Slāsel.
- Bābā’mī, Muḥ mmad, (1996) , **Mafhum Al-Zman Fī Al-Qurān Al-Kareem** , Resālat Mājester, Al-Ma’had Al’ālī Liusul Al-Dīn: Jām’it Al-Jazā’er.
- Bābā’mī, Muḥ mmad, (2007), **Āṣ ul Al-Brmajeh Al-Zmnīyyah Fī Al-Fikr Al-Islamī Muqārnah Bl-fikr Al-Gharbī**, Damascus: Ṣ fḥ āt Ll-Derāsāt wa Al-Nāsher.
- Buhrāwah, Sa‘id, (1999), **Al-B‘d Al-Zmānī wa Al-Makānī wa Āthruhumā Fī Al-T‘ā mul Ma‘ Al-Nasṣ Al-Shar□ ī**, Ammān: Dā r Al-Nfā ’es.
- Danun , Maḥ mud (1992), **Maḍ āreb Al-āmthāl: Nkhbah Men Al-āmthāl Al-Friydah wa Al-Mntqāh Tḍ rb Fī Shatā Al-‘laqāt wa Al-Mawā qef wa Al-Ihtemāmāt Al-Insāniyyah,** Amman: Dār Al-ābda‘.
- Ghāraybeh, Luṭ fī, (1995), **Āhmīyyat Al-Waqt wa Ādā rtah,** Resālat Mājester, Kuliyyat Al-Idā rah wa Uṣ ul Al-Trbiyyah: Jām‘et Al-Yarmuk.
- Ḥrīz, Smāy, (2008), **Istethmār Al-Waqt Men Al-Mnẓ wr Al-Islamī**, Amman: Dār Ghyda’ Llnasher wa Al-Twzey‘.
- Kmwnī, S‘id , (2005), **Al-‘Aql Al-‘Arabī Fī Al-Quran**, Beirut: Al-Markez Al-Thqāfī Al-A‘rbī.
- Melhem, Āḥ mad Sālim, (2005), **Derāsāt Islāmiyyah Fī Al-Fikr wa Al-Thqāfah wa Al-Suluk**, Amman: Jam‘eyyat ‘Mmāl Al-Mṭ ābe‘ Al-T‘āwnīyyah.
- Muhmmad, ‘Abd Al-Ghannī ‘Abd Al-Rahmān, (1997), **Al-Zman Bayn Al-Dunīā wa Al-ākherah**, Cairo: Maktbet Madbowly.

- Musā, Hassan, (1997), **Al-ā ḥ wā l Al-Jwīyyah Fī Al-Amthāl Al-Sh'bīyyah**, Damascus: Dār Al-Fikr.
- Nāṣ īf, Wlīd, (2007), **Āshhar Al-ā mthā l Al-A'rbīyyah**, Damascus: Dār Al-Kitāb Al-'Arbī.
- Rāgheb, Fāīqah Hussain, (1939), **Ḥdā 'eq Al-ā mthā l Al-'ā mīyyah**, Cairo: Mṭ b'aet Ā mīn 'Abd Al-Raḥ mān.
- Slāmah, Yā ser, (2003), **Mwsu'aet Al-ā mthā l Al-Sh'bīyyah**, Amman: Dār Ṣ afā'.
- Ṭ āha, Jumānah, (1999), **Mwsu'aet Al-ā mthā l Al-Sh'bīyyah Al-'Arbīyyah**, Al-Khubr: Al-Dā r Al-Waṭ anīyyah Al-Jadīdah Ll-Nasher wa Al-Tawzī'.
- Tabaī, Muhammad, (n.d), **Jām' Al-Bayān Fī Tafsīr Al-Quran,** Saudi Arabia: The Ministry of Islamic Affairs

English References

- Aboelenein, M. (2004). **Time Use in a Changing Arab Culture: A Study in the United Arab Emirates.** The 99 annual meeting of the American Sociological Association, San Francisco, California, USA, August 14-17, 2004, 1-16
- Al-Alamah, A., Abu-Rayyan, M., Karajah, S., & Al-Barath'ieh, T., supervised by Jaradat, E. (1998), Aspects of Woman in Palestinian Proverbs. Retrieved June 15, 2011, from **http://www.kataebabuali.info/malafat/mraa-shabia.pdf**
- Al-Mabeid, S. (1986), Palestinian Folklore and Heritage. Retrieved June 15, 2011, from **http://moslem90.jeeran.com**
- Bennett M. (1998). Basic Concepts of Intercultural Communication Yarmouth: Intercultural Press.

- Bhatia, R. (1996), **Managing Time: For a Competitive Edge**. New Delhi: Wheeler Publishing

- Cohen, R. (2004), **Negotiating Across Cultures: International Communication in an Interdependent World**. Washington, DC: United States Institute of Peace.

- Eweida, S. (2006). The Realization of Time and the Cultural Implications: An analysis of the Quran and English Quranic Translations Stockholm: Stockholm University

- Hall, E. (1976), **Beyond Culture** New York, NY: Anchor Books

- Hashim, L. (2008), The Islamic Concept of Time. Retrieved June 15, 2011, from **http://www.suite101.com/content/the-islamic-concept-of-time**

- Hofstede, G. (1984), National cultures and corporate cultures. In L.A. Samovar & R.E. Porter (Eds.), **Communication Between Cultures**. Belmont, CA: Wadsworth.

- Izutsu, Toshihiko, (1980), **God and Man in The Quran,** New York: A division of Arno Press.

- Kaufman-Scarborough, C. and Lindquist, J. (1999), "Time Management and Polychronicity: Comparisons, Contrasts, and Insights for the Workplace," Journal of Managerial Psychology, special issue on Polychronicity, Vol. 14, Numbers 3 /4, 288-312. Retrieved June 16, 2011, from **http://www.crab.rutgers.edu/~ckaufman/polychronic.html**

- Lederach, John Paul (1995), **Preparing for Peace: Conflict Transformation across Cultures**. New York: Syracuse University Press.

- Lusting, M. and Koester, J. (2003), **Intercultural Competence Interpersonal Communication Across Cultures,** fourth edition, Boston: Allyn and Bacon..

- Mieder,W. (1999), Popular Views of the Proverb. Retrieved June 16, 2011, from **http://www.deproverbio.com**

- Moller C. (1991) **My Life Tree: A Different Book about Personal Development**. Denmark: TMI A/S

- Moon, W. (2009), African Proverbs1: Stepping Stones within Oral Cultures. Retrieved June 16, 2011, from **http://www.oralitystrategies.org/files/resources/279/African%20Proverbs.pdf**

- Moore, B. (2006), What is Time Orientation? Retrieved June 15, 2011, from **http://indiathink.com/what-is-time-orientation-updated/**

- Mufti, K. (No year provided), Stories in the Holy Qur'an. Retrieved June 15, 2011, from **http://members.cox.net/ameer1/storiesq.html**

- Omran, E. (1988), Islam, the Qur'an and the Arabic Literature. Retrieved June 15, 2011, from **http://www.al-islam.org/al-serat/arabic.htm**

- Proverbs. (n.d.). Dictionary.com Unabridged. Retrieved June, 5 2011, from **http://dictionary.reference.com/browse/proverbs**

- Rabbani, F. (2005), The Fiqh of Punctuality. Retrieved June 15, 2011, from **http://qa.sunnipath.com**

- Raimo S. (2008), The Impact of Edward Hall on Cross-Cultural Leadership Communication Retrieved June 16, 2011, from **http://www.emergingleader.com/article41.shtml**

- Rohm, Jr F. (2010) , American and Arab Cultural Lenses Retrieved June 16, 2011, from **http://www.regent.edu/acad/global/publications/innerresources/vol2iss3/rohm.pdf**

- **The Holy Quran**, Translation by: Sahih International. Retrieved June 29, 2011, from **http://quran.com**

Appendix I: Quranic Verses

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ
لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ ١٣

- "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."(49:13)

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلۡ نَتَّبِعُ مَا وَجَدۡنَا عَلَيۡهِ
ءَابَآءَنَآۚ أَوَلَوۡ كَانَ ٱلشَّيۡطَٰنُ يَدۡعُوهُمۡ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ٢١

- “And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that upon which we found our fathers." Even if Satan was inviting them to the punishment of the Blaze?”(31:21)

وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَىٰ
شَىْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَىٰهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ هَلْ
يَسْتَوِى هُوَ وَمَن يَأْمُرُ بِٱلْعَدْلِ وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٦﴾

- ““‘And Allah presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?’””(16:76)

كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا
وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ وَٱللَّهُ يَعْلَمُ
وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

- Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.(2:216)

وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾

- “And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze.”(67:10)

وَٱعْلَمُوٓا۟ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ لَوْ يُطِيعُكُمْ فِى كَثِيرٍ مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ
ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ
وَٱلْفُسُوقَ وَٱلْعِصْيَانَ أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ﴿٧﴾

- “And know that among you is the Messenger of Allah . If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.”(49:7)

وَٱلشَّمْسِ وَضُحَىٰهَا ﴿١﴾

- “By the sun and its brightness”(91:1)

وَٱلْقَمَرِ إِذَا تَلَىٰهَا ﴿٢﴾

- “And [by] the moon when it follows it”(91:2)

إِذۡ أَوَى ٱلۡفِتۡيَةُ إِلَى ٱلۡكَهۡفِ فَقَالُواْ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحۡمَةٗ وَهَيِّئۡ لَنَا مِنۡ أَمۡرِنَا رَشَدٗا ﴿١٠﴾

- “ [Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance." ”(18:10)

فَضَرَبۡنَا عَلَىٰٓ ءَاذَانِهِمۡ فِي ٱلۡكَهۡفِ سِنِينَ عَدَدٗا ﴿١١﴾

- “So We cast [a cover of sleep] over their ears within the cave for a number of years.”(18:11)

أَوۡ كَٱلَّذِي مَرَّ عَلَىٰ قَرۡيَةٖ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحۡيِۦ هَٰذِهِ ٱللَّهُ بَعۡدَ مَوۡتِهَاۖ فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٖ ثُمَّ بَعَثَهُۥۖ قَالَ كَمۡ لَبِثۡتَۖ قَالَ لَبِثۡتُ يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖۖ قَالَ بَل لَّبِثۡتَ مِاْئَةَ عَامٖ فَٱنظُرۡ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمۡ يَتَسَنَّهۡۖ وَٱنظُرۡ إِلَىٰ حِمَارِكَ وَلِنَجۡعَلَكَ ءَايَةٗ لِّلنَّاسِۖ وَٱنظُرۡ إِلَى ٱلۡعِظَامِ كَيۡفَ نُنشِزُهَا ثُمَّ نَكۡسُوهَا لَحۡمٗاۚ فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعۡلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٢٥٩﴾

- “Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] - how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent." “(2:259)

وَٱلۡفَجۡرِ ﴿١﴾

- “By the dawn”(89:1)

وَلَيَالٍ عَشۡرٖ ﴿٢﴾

- “And [by] ten nights”(89:2)

وَٱلَّيۡلِ إِذَا يَسۡرِ ﴿٤﴾

- “And [by] the night when it passes,”(89:4)

وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ﴿٣﴾

- "And [by] the day when it displays it"(91:3)

وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾

- "And [by] the night when it covers it"(91:4)

وَٱلضُّحَىٰ ﴿١﴾

- "By the morning brightness"(93:2)

وَٱلَّيْلِ إِذَا سَجَىٰ ﴿٢﴾

- "And [by] the night when it covers with darkness,"(93:2)

وَٱلْعَصْرِ ﴿١﴾

- "By time,"(103:1)

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ
يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ
ٱلدِّينُ ٱلْقَيِّمُ ۚ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ ۚ وَقَٰتِلُوا۟
ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً ۚ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿٣٦﴾

- "Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him]."(9:36)

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ
خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾

- "And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other. Those will have lost who denied the meeting with Allah and were not guided"(10:45)
-

وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ
ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٧٧﴾

- “And to Allah belongs the unseen [aspects] of the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, Allah is over all things competent.”(16:77)

وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَن يُخْلِفَ ٱللَّهُ وَعْدَهُۥ ۚ وَإِنَّ يَوْمًا عِندَ
رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾

- “And they urge you to hasten the punishment. But Allah will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.”(22:47)

۞ وَلَهُۥ مَا سَكَنَ فِى ٱلَّيْلِ وَٱلنَّهَارِ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣﴾

- “And to Him belongs that which reposes by night and by day, and He is the Hearing, the Knowing.” (6:13)

۞ وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا
وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِى كِتَٰبٍ مُّبِينٍ ﴿٦﴾

- “And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.”(11:6)

أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِى كِتَٰبٍ ۚ
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧٠﴾

- “Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allah , is easy.”(27:75)

ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿٦٢﴾

- “Allah is the Creator of all things, and He is, over all things, Disposer of affairs.”(39:62)

ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ
ٱلْغَفُورُ ﴿٢﴾

- “[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving –“(67:2)

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ٢٩

- “And you do not will except that Allah wills - Lord of the worlds.”(81:29)

مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذۡنِ ٱللَّهِۗ وَمَن يُؤۡمِنۢ بِٱللَّهِ يَهۡدِ قَلۡبَهُۥۚ
وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ١١

- “No disaster strikes except by permission of Allah . And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things.”(64:11)

قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوۡلَىٰنَاۚ وَعَلَى ٱللَّهِ
فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ٥١

- “Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely.”(9:51)

مَنۡ عَمِلَ صَٰلِحٗا فَلِنَفۡسِهِۦۖ وَمَنۡ أَسَآءَ فَعَلَيۡهَاۖ ثُمَّ إِلَىٰ رَبِّكُمۡ
تُرۡجَعُونَ ١٥

- “Whoever does a good deed - it is for himself; and whoever does evil - it is against the self. Then to your Lord you will be returned.”(45:15)

وَيَدۡعُ ٱلۡإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلۡخَيۡرِۖ وَكَانَ ٱلۡإِنسَٰنُ عَجُولٗا ١١

- “And man supplicates for evil as he supplicates for good, and man is ever hasty.”(17:11)

وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٖ فَبِمَا كَسَبَتۡ أَيۡدِيكُمۡ وَيَعۡفُواْ
عَن كَثِيرٖ ٣٠

- “And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.”(42:30)

وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ
بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ
الرَّحِيمُ ﴿١٠٧﴾

- “And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful”(10:107)

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا
وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ
وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

- “Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.”(2:216)

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ ۖ وَمَا
أُغْنِي عَنكُم مِّنَ اللَّهِ مِن شَيْءٍ ۖ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ
وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

- “And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah ; upon Him I have relied, and upon Him let those who would rely [indeed] rely." “(12:67)

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِن يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِن رَّوْحِ
اللَّهِ ۖ إِنَّهُ لَا يَيْأَسُ مِن رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

- “O my sons, go and find out about Joseph and his brother and despair not of relief from Allah . Indeed, no one despairs of relief from Allah except the disbelieving people." “(12:87)

وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا ۗ وَمَن
يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَن يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۚ
وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾

- And it is not [possible] for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world - We will give him thereof;

and whoever desires the reward of the Hereafter - We will give him thereof. And we will reward the grateful.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

- “And they say, "There is not but our worldly life; we die and live, and nothing destroys us except time." And they have of that no knowledge; they are only assuming.”(45:24)

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿٣٠﴾

- Or do they say [of you], "A poet for whom we await a misfortune of time?"(52:30)

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾

- “So when the night covered him [with darkness], he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that disappear." “(6:76)

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

- “And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray." “(6:77)

فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّي هَٰذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

- “And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah .”(6:76)

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

- “[To the righteous it will be said], "O reassured soul,”(89:27)

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

- “Return to your Lord, well-pleased and pleasing [to Him],”(89:28)

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

- “ [To the righteous it will be said], "O reassured soul,”(89:29)

ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ
ٱلْغَفُورُ ﴿٢﴾

- “ [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving –“(67:2)

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ
نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ
شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾

- “If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers –“(3:140)
-

وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ
فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ
يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ فَٱقْصُصِ
ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

- “And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.”(7:176)

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا
كَانُوا۟ يَعْمَلُونَ ﴿١٣٤﴾

- “That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.”(2: 134)
-

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ
عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٤١﴾

- "That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do." (2:141)

۞ إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ
وَأَوۡحَيۡنَآ إِلَىٰٓ إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ
وَٱلۡأَسۡبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيۡمَٰنَۚ وَءَاتَيۡنَا
دَاوُۥدَ زَبُورٗا ١٦٣

- "Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms]."(4:163)

وَرُسُلٗا قَدۡ قَصَصۡنَٰهُمۡ عَلَيۡكَ مِن قَبۡلُ وَرُسُلٗا لَّمۡ نَقۡصُصۡهُمۡ
عَلَيۡكَۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكۡلِيمٗا ١٦٤

- "And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech."(4:164)

قَدۡ خَلَتۡ مِن قَبۡلِكُمۡ سُنَنٞ فَسِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ
عَٰقِبَةُ ٱلۡمُكَذِّبِينَ ١٣٧

- "Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied."(3:137)

وَلَقَدۡ أَهۡلَكۡنَا ٱلۡقُرُونَ مِن قَبۡلِكُمۡ لَمَّا ظَلَمُواْ وَجَآءَتۡهُمۡ
رُسُلُهُم بِٱلۡبَيِّنَٰتِ وَمَا كَانُواْ لِيُؤۡمِنُواْۚ كَذَٰلِكَ نَجۡزِي ٱلۡقَوۡمَ
ٱلۡمُجۡرِمِينَ ١٣

- "And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people"(10:13)

فَكَذَّبُوهُ فَنَجَّيۡنَٰهُ وَمَن مَّعَهُۥ فِي ٱلۡفُلۡكِ وَجَعَلۡنَٰهُمۡ خَلَٰٓئِفَ وَأَغۡرَقۡنَا
ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۖ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُنذَرِينَ ٧٣

- "And they denied him, so We saved him and those with him in the ship and made them successors, and We drowned those who denied Our signs. Then see how was the end of those who were warned."(10:73)

وَمَآ أَهۡلَكۡنَا مِن قَرۡيَةٍ إِلَّا لَهَا مُنذِرُونَ ٢٠٨

- "And We did not destroy any city except that it had warners"(26:208)

ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ ۚ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ ۚ
فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ
لِسُنَّتِ ٱللَّهِ تَحْوِيلًا ﴿٤٣﴾

- “ [Due to] arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people. Then do they await except the way of the former peoples? But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration.”(35:43)

وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ
فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ
يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ فَٱقْصُصِ
ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

- “And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.”(7:176)

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ
نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ
شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾

- “If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers –“(3:140)

لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۗ مَا كَانَ حَدِيثًا
يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ
كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

- “There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.”(12:111)

وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ
إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

- “And when they commit an immorality, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?" “(7:28)

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا
يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ ۚ
أُو۟لَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴿١٧٩﴾

- “And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.”(7:179)
-

فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً ۚ وَإِنَّ كَثِيرًا مِّنَ
ٱلنَّاسِ عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ ﴿٩٢﴾

- “So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless”(10:92)

إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ
ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا
وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا
لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ
نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

- “The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought.”(10:24)

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ
سَيِّـَٔاتِهِمْ حَسَنَٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾

- “Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.”(25:70)

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٤٣﴾

- “No nation will precede its time [of termination], nor will they remain [thereafter].(23:43)

وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾

- “And never say of anything, "Indeed, I will do that tomorrow," “(18:23)

إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ
رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾

- “Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct." “(18:24)

وَيَدْعُ ٱلْإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلْخَيْرِ ۖ وَكَانَ ٱلْإِنسَٰنُ عَجُولًا ﴿١١﴾

- “And man supplicates for evil as he supplicates for good, and man is ever hasty.”(17:11)

خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ ۚ سَأُوْرِيكُمْ ءَايَٰتِى فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾

- “Man was created of haste. I will show you My signs, so do not impatiently urge Me.”(21:37)

وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

- “And in the heaven is your provision and whatever you are promised.”(51:22)

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَيَسۡتَخۡلِفَنَّهُمۡ فِي
ٱلۡأَرۡضِ كَمَا ٱسۡتَخۡلَفَ ٱلَّذِينَ مِن قَبۡلِهِمۡ وَلَيُمَكِّنَنَّ لَهُمۡ دِينَهُمُ
ٱلَّذِي ٱرۡتَضَىٰ لَهُمۡ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعۡدِ خَوۡفِهِمۡ أَمۡنٗاۚ يَعۡبُدُونَنِي لَا
يُشۡرِكُونَ بِي شَيۡـٔٗاۚ وَمَن كَفَرَ بَعۡدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ
ٱلۡفَٰسِقُونَ ﴿٥٥﴾

- “Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.”(24:55)

وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗاۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ﴿٢٢﴾

- “And when Joseph reached maturity, We gave him judgment and knowledge. And thus We reward the doers of good.”(12:22)

أَلَمۡ يَرَوۡاْ أَنَّا جَعَلۡنَا ٱلَّيۡلَ لِيَسۡكُنُواْ فِيهِ وَٱلنَّهَارَ مُبۡصِرًاۚ إِنَّ فِي
ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ﴿٨٦﴾

- “Do they not see that We made the night that they may rest therein and the day giving sight? Indeed in that are signs for a people who believe.”(27:86)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِيَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ
إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ﴿٩﴾

- “O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.”(62:9)

وَكَأَيِّن مِّنۡ ءَايَةٖ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ يَمُرُّونَ عَلَيۡهَا وَهُمۡ
عَنۡهَا مُعۡرِضُونَ ﴿١٠٥﴾

- “And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away.”(12:105)

وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومُ
مُسَخَّرَٰتٌۢ بِأَمْرِهِۦٓ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

- “And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.”(16:12)

أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا
فَفَتَقْنَٰهُمَا وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

- “Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?”(21:30)

وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن
فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

- “And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful.”(28:73)

لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾

- “The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know.”(40:57)

أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ
يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى
ٱلصُّدُورِ ﴿٤٦﴾

- “So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.”(22:46)

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

- “Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way.”(25:44)

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾

- “Have you not considered your Lord - how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication.”(25:45)

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

- “And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do." “(9:105)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

- “O you who have believed, fear Allah . And let every soul look to what it has put forth for tomorrow - and fear Allah . Indeed, Allah is Acquainted with what you do.”(59:18)

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

- “But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time." ”(2:36)

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِۖ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَۗ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿١٨٥﴾

- “Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.”(3:185)

ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَاۚ فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُوا۟ لِقَآءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٥١﴾

- “Who took their religion as distraction and amusement and whom the worldly life deluded." So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our verses.”(7:51)

وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾

- “And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return." ”(18:36)

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ﴿٢١٤﴾

- “Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said,"When is the help of Allah ?" Unquestionably, the help of Allah is near.”(2:214)

لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَٰمًاۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾

- “They will not hear therein any ill speech - only [greetings of] peace - and they will have their provision therein, morning and afternoon.”(19:62)

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾

- “[They will be told], "Eat and drink in satisfaction for what you put forth in the days past." “(69:24)

إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾

- “Indeed, these [disbelievers] love the immediate and leave behind them a grave Day.”(76:27)

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا
قَلِيلًا ﴿٥٢﴾

- “On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little." ”(17:52)

ٱسْتَجِيبُوا۟ لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۚ مَا
لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ﴿٤٧﴾

- “Respond to your Lord before a Day comes from Allah of which there is no repelling. No refuge will you have that day, nor for you will there be any denial.”(42:47)

يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ﴿٦﴾

- “O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it.”(84:6)

فَهَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ۖ فَقَدْ جَآءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ
إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ ﴿١٨﴾

- “Then do they await except that the Hour should come upon them unexpectedly? But already there have come [some of] its indications. Then what good to them, when it has come, will be their remembrance?”(47:18)

فَالِقُ ٱلۡإِصۡبَاحِ وَجَعَلَ ٱلَّيۡلَ سَكَنٗا وَٱلشَّمۡسَ وَٱلۡقَمَرَ حُسۡبَانٗاۚ
ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ﴿٩٦﴾

- “[He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing.”(6:96)

أَلَمۡ يَرَوۡاْ أَنَّا جَعَلۡنَا ٱلَّيۡلَ لِيَسۡكُنُواْ فِيهِ وَٱلنَّهَارَ مُبۡصِرًاۚ إِنَّ فِي
ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ﴿٨٦﴾

- “Do they not see that We made the night that they may rest therein and the day giving sight? Indeed in that are signs for a people who believe.”(27:86)

ٱلۡحَجُّ أَشۡهُرٞ مَّعۡلُومَٰتٞۚ فَمَن فَرَضَ فِيهِنَّ ٱلۡحَجَّ فَلَا رَفَثَ وَلَا
فُسُوقَ وَلَا جِدَالَ فِي ٱلۡحَجِّۗ وَمَا تَفۡعَلُواْ مِنۡ خَيۡرٖ يَعۡلَمۡهُ ٱللَّهُۗ
وَتَزَوَّدُواْ فَإِنَّ خَيۡرَ ٱلزَّادِ ٱلتَّقۡوَىٰۖ وَٱتَّقُونِ يَٰٓأُوْلِي
ٱلۡأَلۡبَٰبِ ﴿١٩٧﴾

- “Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah . And fear Me, O you of understanding.”(2:197)

شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ
وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ
فَلۡيَصُمۡهُۖ وَمَن كَانَ مَرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ
أُخَرَۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ
وَلِتُكۡمِلُواْ ٱلۡعِدَّةَ وَلِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡ
وَلَعَلَّكُمۡ تَشۡكُرُونَ ﴿١٨٥﴾

- “The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants]

for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful."(2:185)

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ
جُنُوبِكُمْ ۚ فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ كَانَتْ
عَلَى ٱلْمُؤْمِنِينَ كِتَـٰبًا مَّوْقُوتًا ﴿١٠٣﴾

- "And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times."(4:103)

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا۟ لِأَنفُسِكُمْ ۚ وَٱتَّقُوا۟
ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَـٰقُوهُ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾

- "Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers."(2:223)

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِن فَآءُو فَإِنَّ ٱللَّهَ غَفُورٌ
رَّحِيمٌ ﴿٢٢٦﴾

- "For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return [to normal relations] - then indeed, Allah is Forgiving and Merciful."(2:226)

وَٱلْعَصْرِ ﴿١﴾

- "By time,"(103:1)

إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْرٍ ﴿٢﴾

- "Indeed, mankind is in loss,"(103:2)

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟
بِٱلصَّبْرِ ﴿٣﴾

- “Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”(103:3)

وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ
عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

- “And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do." “(9:105)

إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ
ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾

- “Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!" “(78:40)

حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ﴿٩٩﴾

- “[For such is the state of the disbelievers], until, when death comes to one of them, he says, "My Lord, send me back”(23:99)

لَعَلِّىٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ ۚ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ وَمِن
وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

- “That I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.”(23:100)

وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ
سَبِيلًا ﴿٢٧﴾

- “And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way.”(25:27)

أَن تَقُولَ نَفْسٌ يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ
ٱلسَّٰخِرِينَ ٥٦

- "Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers." "(39:56)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ٢

- "O you who have believed, why do you say what you do not do?"(61:2)

كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ٣

- "Great is hatred in the sight of Allah that you say what you do not do."(61:3)

ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن
دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَإِن يَأْتُوكُمْ
أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ
بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَآءُ مَن يَفْعَلُ
ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ
إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ٨٥

- "Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do."(2:85)

فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ
غُرُوبِهَا ۖ وَمِنْ ءَانَآئِ ٱلَّيْلِ فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرْضَىٰ ١٣٠

- "So be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied."(20:130)

مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ
حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟
يَعْمَلُونَ ﴿٩٧﴾

- “Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”(16:97)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا
يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ
أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا
تَعْمَلُونَ ﴿٨﴾

- “O you who have believed, be persistently standing firm for Allah , witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah ; indeed, Allah is Acquainted with what you do.”(5:8)

وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۖ وَأَوْفُوا۟
ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا
قُلْتُمْ فَٱعْدِلُوا۟ وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ ٱللَّهِ أَوْفُوا۟ ۚ ذَٰلِكُمْ
وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

- “And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.”(6:152)

وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَٰمًا ﴿٦٤﴾

- “And those who spend [part of] the night to their Lord prostrating and standing [in prayer]”(25:64)

لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

- “The Night of Decree is better than a thousand months.”(97:3)

شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ
وَبَيِّنَـٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ
فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ
وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

- "The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful."(2:185)

وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ لَا
يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَـٰتَلَ ۚ أُو۟لَـٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ
ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَـٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ﴿١٠﴾

- "And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah , with what you do, is Acquainted."(57:10)

قَالَ يَـٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ﴿٣٨﴾

- "[Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?" "(27:38)

قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّى عَلَيْهِ
لَقَوِىٌّ أَمِينٌ ﴿٣٩﴾

- "A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy." "(27:39)

قال الذي عنده علم من الكتب أنا ءاتيك به قبل أن يرتد إليك طرفك
فلما رءاه مستقرا عنده قال هذا من فضل ربي ليبلوني ءأشكر أم
أكفر ومن شكر فإنما يشكر لنفسه ومن كفر فإن ربي غني كريم ﴿٤٠﴾

- “Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous." “(27:40)

أقم الصلوة لدلوك الشمس إلى غسق اليل وقرءان الفجر إن
قرءان الفجر كان مشهودا ﴿٧٨﴾

- “Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.”(17:78)

يأيها الذين ءامنوا إذا نودي للصلوة من يوم الجمعة فاسعوا
إلى ذكر الله وذروا البيع ذلكم خير لكم إن كنتم تعلمون ﴿٩﴾

- “O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.”(62:9)

فإذا قضيتم الصلوة فاذكروا الله قيما وقعودا وعلى
جنوبكم فإذا اطمأننتم فأقيموا الصلوة إن الصلوة كانت
على المؤمنين كتبا موقوتا ﴿١٠٣﴾

- “And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.”(4:103)

يأيها الذين ءامنوا لم تقولون ما لا تفعلون ﴿٢﴾

- “O you who have believed, why do you say what you do not do?”(61:2)

كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ﴿٣﴾

- "Great is hatred in the sight of Allah that you say what you do not do."(61:3)

ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ ۖ
وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ ﴿٨﴾

- "Allah knows what every female carries and what the wombs lose [prematurely] or exceed. And everything with Him is by due measure."(13:8)

وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ ﴿٧﴾

- "And the heaven He raised and imposed the balance"(55:7)

مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ﴿٥﴾

- "No nation will precede its term, nor will they remain thereafter."(15:5)

إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾

- "Indeed, all things We created with predestination."(54:49)

وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾

- "And they remained in their cave for three hundred years and exceeded by nine."(18:25)

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ
عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَٰلِمُونَ ﴿١٤﴾

- "And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers."(29:14)

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا
يَسْتَقْدِمُونَ ﴿٣٤﴾

- “And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].”(7:34)

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا
لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ
كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا
يَعْلَمُونَ ﴿١٨٧﴾

- They ask you, [O Muhammad], about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah , but most of the people do not know."(7:187)

لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى
فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

- “It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.”(36:40)

تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

- “It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.”(14:25)

لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾

- “For the accustomed security of the Quraysh –“(106:1)

إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ﴿٢﴾

- “Their accustomed security [in] the caravan of winter and summer –“(106:2)

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا
مِّمَّا تَأْكُلُونَ ﴿٤٧﴾

- “[Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat.”(12:47)

ثُمَّ يَأْتِي مِنۢ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا
تُحْصِنُونَ ﴿٤٨﴾

- “Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store.”(12:48)

ثُمَّ يَأْتِي مِنۢ بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾

- “Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]." ”(12:49)

وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ
خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ ۚ إِنَّ ٱلْكَٰفِرِينَ كَانُوا۟ لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾

- “And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.”(4:101)

صِبْغَةَ ٱللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُۥ
عَٰبِدُونَ ﴿١٣٨﴾

- “[And say, "Ours is] the religion of Allah . And who is better than Allah in [ordaining] religion? And we are worshippers of Him." ”(2:138)

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ
وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِي كُنتَ
عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن
كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ
إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

- “And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which

you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful."(2:143)

Appendix II: Proverbs

- To the mother who has daughters, do not laugh; time has a lot of invasions.

لا تضحكي يم البنات فالدهر فيه الغزوات

- Any cruel gets softened by time.

كل قاس للزمان يلين

- The incidents of time show you the unexpected.

حوادث الدهر تريك البدع

- Time beats humans; time makes humans' life up side down.

الدهر بالناس غلاب قلاب

- The sea, the sultan and time can not be trusted.

البحر والسلطان والزمان ليس لهم امان

- The justice of the sultan is better than the grace of time.

عدل السلطان ولاخصب الزمان

- Every time we say things are going to get better, days say it is only the beginning.

كلما قلنا عساها تنجلي، قالت الايام هذا مبتداي

- Time has sudden raids.

الدهر غارات

- People are the prey of the days.

الانام فرائس الايام

- Time has eaten on him and drunk.

أكل عليه الدهر وشرب

- Can the herbalist fix what time has damaged?

هل يصلح العطار ما أفسده الدهر

- Time is a conspirator.

الزمن غدار

- If time overlooks you, don't overlook it.

اذا نام لك الدهر ما تناملوش

- Be patient towards the judgment of the days.

اصبر على حكم الزمان

- The one who survives the turbulences of time is a winner.

من صبر على تقلبات الزمان فقد فاز

- Be smart, be dignified and be patient on the burden of time.

كون فطين وكون رزين وكون على هم الزمان صبور

- If time teases you, do not tease it back.

الزمن ان لاواك ما تلاويه

- If time goes against you, go against your land.

اذا جار عليك الزمان جور على ارضك

- Do not be ungrateful towards any thing, otherwise time will take it from you.

لا تبطر من الشيء يقل لك الدهر هاته

- If you sit down doing nothing, time will sit on you.

الي يرقد يرقد عليه زمانه

- Follow the same path of your time.

امش ممشى زمانك

- If time does not obey you, obey it and be its spring.

اذا ما طاعك الزمان طيعه وكون ربيعه

- The one who is covered by time is naked.

الي متغطي بالايام عريان

- Time is two days: one is with you and the other is against you.

الدهر يومان يوم لك ويوم عليك

- He who complains about time has a prolonged complaint.

من شكى من الدهر طالت شكواه

- If time is to make you happy, you will give birth to your daughters first then to your sons.

الي بدها يسعدها زمانها بتجيب بناتها قبل صبيانها

- He who is not raised by a family will be raised by time.

الي ما يربيه أهله يربيه زمانه

- Time is the best one in making people disciplined.

نعم المؤدب الدهر

- Time is strange; it gives and takes.

الدهر غريب يدي ويجيب

- Whoever leaves his friend without a reason, time will leave him without a friend.

من خلا رفيقه بغير زلة خلاه الزمن بلا رفيق

- Whatever is hidden, days will show.

مهما تبطن تظهره الايام

- Ask an experienced and do not ask a doctor.

اسأل مجرب ولا تسأل طبيب

- He who is one day older than you knows more than you – a year’s knowledge.

أكبر منك بيوم يعرف عنك بسنة

- What does not have a history does not have any present.

الي ما لوش قديم ما لوش جديد

- The experience of the old is a lesson to the upcoming generation.

تجربة السلف درس للخلف

- The trail of those who are young is narrow.

سكة الصغار ضيقة

- He who does not listen to his parents, may God's wrath befall on him.

الي ما يسمع كلام والديه غضب الله عليه

- The fats are in what is old.

الدهن في العتاقى

- Experiment is the best evidence.

التجربة خير برهان

- He who does not listen to the old falls in the well.

الي ما يسمع كلام الكبير يطيح بالبير

- The son of a duck is a good swimmer.

ابن البط عوام

- Knowledge is in the head not in the book.

العلم بالراس لا بالكراس

- He who changes his habit lessens his happiness.

الي يغير عادته تقل سعادته

- My brother and I are against my cousin, my cousin and I are against the stranger.

انا واخوي على ابن عمي وانا وابن عمي على الغريب

- Heaven without people is not a place to step into.

الجنة من غير ناس ما بتنداس

- The fog of relatives is [causes] blindness.

دخان القرايب يعمي

- The knife of the family is cold.

سكينة الاهل باردة

- The tree that does not provide shade for its people should be cut.

الشجرة الي ما بتضلل على اهلها يحل قطعها

- Blood can never turn into water.

عمر الدم ما يبقى مية

- [The one from]Your blood is your blood. Even if it does not like you, it will be merciful with you.

دمك دمك لو ما حبك رحمك

- The one that you know is better than the one that you do not know.

الي بتعرفه احسن من الي ما بتعرفوش

- The bond extends till the seventh neighbor.

العرق يمد لسابع جار

- He who does not know you is ignorant about who you are.

الي ما يعرفك بجهلك

- Every delay has something good behind it.

كل تأخيرة فيها خيرة

- His punctuality [in appointments] is English

مواعيد انجليز

- Things are tight to their times

الاشياء مرهونة باوقاتها

- If one asks for something before its time, one will be punished by being forbidden from it.

من طلب شيء قبل اوانه جوزي بحرمانه

- Everything is good in its own time.

كل شي بوقته مليح

- If there is a lot of work, divide it on the days.

اذا كثرت الاعمال على الايام قسطها

- He who is at his parents'/family's takes his time.

الي عند اهله على مهله

- Life was not created in one day

الدنيا ما تخلقتش في يوم

- Hastiness is an obstacle

العجلة عطلة

- He who takes his times has done a right deed.

ما تأنى أصاب

- The coldness of summer is sharper than the sword.

برد الصيف أحد من السيف

- He who is afraid of spring's rain is wasting his age

اللي بيخاف من شتى الربيع عمره بيضيع

- Save the big pieces of coal till March.

ضب فحماتك الكبار لاذار

- February cannot be guaranteed.

شباط ما عليه رباط

- April's rain revives humans.

مطرة نيسان بتحيي الانسان

- In July, water in the jar boils.

تموز تغلي المي بالكوز

مفهوم الوقت في الأمثال العربية المعاصرة من وجهة نظر قرآنية

إعداد الطالبة

ديمه عباس العقاد

المشرف

الدكتور إبراهيم أبو عرقوب

الملخص

تهدف هذه الدراسة الاستقرائية إلى تقييم مفهوم الوقت في الثقافة العربية المعاصرة من وجهة نظر الإسلام. وتعتمد الأمثال العربية كمؤشر للثقافة العربية و بناء على ذلك تقوم بتحليلها و تقييمها من منظور قرآني. تعتمد هذه الدراسة كإطار مرجعي ثلاث نظريات ذات صلة بالوقت و هي: الوقت بمعنى القدر، توجه الوقت (بحسب الأزمنة الثلاثة)، نظرية أحادية الوقت و ثنائية الوقت؛ و تقوم بقراءة هذه النظريات الثلاثة من منظور قرآني.

توصلت هذه الدراسة إلى النتائج الآتية. أولاً، تستخدم بعض الأمثال الوقت بمعنى القدر معتبرة إياه قوة مؤثرة. في ضوء تعاليم القرآن تتعارض هذه الفكرة و جوهر الإسلام الذي يقضي بأن السيادة لله تعالى وحده. ثانياً، تظهر بعض الأمثال بأن الثقافة العربية تميل لكونها ثقافة مناطة بالزمن الماضي بينما يقدم القرآن تعاليماً تشكل نظاماً يوازن بين ثقافات الماضي و الحاضر و المستقبل. ثالثاً، تشير بعض الأمثال إلى أن الثقافة العربية تميل لكونها ثقافة ثنائية الوقت بينما يقوم القرآن بالموازنة بين الثقافات أحادية الوقت و ثنائية الوقت.